

THE ANTI-SLAVERY REPORTER,

UNDER THE SANCTION OF
THE BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

Vol. 4. No. 6.—New Series.]

JUNE 2, 1856.

{Price Fourpence Stamped.
{Threepence Unstamped.

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SADIKI; A LEARNED SLAVE.

DR. MADDEN, in a letter to J. S. Buckingham, Esq., M. P., dated Kingston, (Jamaica,) Sept. 15, 1834, gives the following particulars respecting a slave who had been of exalted rank in his own country:

"A negro was recently brought before me, belonging to a Mr. Anderson, of this town, to be sworn in as constable on his master's property. I discovered by the mere accident of seeing the man sign his name in very well-written Arabic that he was a man of education, and, on subsequent inquiry, a person of exalted rank in his own country, who had been kidnapped in a province bordering on Timbuctoo. He had been sold into Slavery in Jamaica nearly 30 years ago, and had preserved the knowledge of the learning of his country, and obtained the character of one a little more enlightened than the majority of his savage brethren, and that was all. The interest I took in all Oriental matters (if no other motive influenced me) induced me to enter minutely into this man's history. I had him to my house: he gave me a written statement of the leading events of his life. I found the geographical part of his story correct: he became a frequent visitor of mine in his leisure time; and I soon discovered that his attainments, as an Arabic scholar, were the least of his merits. I found him a person of excellent conduct, of great discernment and discretion. I think if I wanted advice on any important matter, in which it required extra prudence and a high sense of moral rectitude to qualify the possessor to give counsel, I would as soon have recourse to the advice of this poor negro as any person I know.

"By what name under Heaven, that is

compatible with moderation, that is musical to ears polite, must that system be called by, which sanctioned the stealing away of a person like this, as much a nobleman in his own country as any titled chief is in ours, and in his way (without any disparagement to the English noble) as suitably educated for his rank? Fancy one of the scions of our war chiefs—Lord Londonderry's for example—educated at Oxford, and, in the course of his subsequent travels, unfortunately falling into the hands of African robbers, and being carried into bondage. Fancy the poor youth marched in the common slave-coffe to the first market-place on the coast. He is exposed for sale: nobody inquires whether he is a patrician or a plebeian: nobody cares whether he is ignorant or enlightened: it is enough that he has thews and sinews for a life of labour without reward. Will you follow him to the slave-ship that is to convey him to a distant land?—a vessel, perhaps, similar to that visited by Dr. Walsh on his passage to Brazil, 'where 562 human beings were huddled together, so closely stowed that there was no possibility of lying down or changing their position night or day.'—Well, like Sterne, let us take the single captive: he survives the passage, and has seen the fifth part of his comrades perish in the voyage: he is landed on some distant land, where he is doomed to hopeless Slavery. The brutal scramble for the slaves has ceased: he is dragged away by his new master, but not before he is branded with a heated iron, which may only sear his flesh, while the iron brand of Slavery, the burning thought of endless bondage, 'enters into his soul.'

Dr. Madden, having made up his mind to redeem the interesting negro he has intro-

duced to our notice, (who was known in Jamaica by the name of Edward Doulan,) made application to his master, and requested he would nominate a local magistrate, to act with the special justice of some parish, for the purpose of valuing his slave.

"I was given to understand by Mr. Anderson," says Dr. Madden, "that the man was invaluable to him; that he kept his books, (in Arabic characters)—and that the accounts of the whole of his vast business were kept by him—in short, that no sum of money which could be awarded to him could compensate him for the loss of the man's services. I also heard, indirectly, that the attempt to procure his liberty had already been made, unsuccessfully, some years ago, by the Duke de Montebello, when he visited Jamaica, on his return from his South-American travels, who had ineffectually applied at the Colonial Office, to be assisted in devising means for procuring his freedom. But, though a Duke had failed, I had the modesty to think it was no reason why I should.

"I waited on Mr. Anderson, his master, who was a perfect stranger to me, and frankly stated to him what my wishes and intentions were. I know not with what earnestness I pressed the matter, but I found myself talking to a man whose disposition, if nature ever writes a legible hand on human features, was as benevolent as any I ever met with. I expressed the wish I felt to obtain the man's release: he said, I need say no more on the subject. The man was invaluable to him; his services were worth more to him than those of negroes for whom he had paid 300*l.*; but the man had been a good servant to him—a faithful and a good negro—and he would take no money for him—he would give him his liberty!!! I pressed him to name any reasonable sum for his release, but he positively refused to receive one farthing in the way of indemnity for the loss of the man's services.

"The following day was appointed to execute the act of manumission, at the public office of the special magistrate. The time appointed for carrying the release into effect having become known, a great number of the respectable inhabitants of Kingston attended: the office was indeed crowded at an early hour with persons of all complexions, who had come to witness the ceremony. Mr. Anderson and his negro, Edward Doulan, being in attendance, the manumission papers were prepared; but, before they were signed, the nature of the circumstances which had led to the effort that had been made to obtain the man's freedom, and the manner in which that boon had been granted by his master, were dwelt on at some length; and the merits of the fidelity of the one, and the generosity of the other, were, feebly, perhaps, described, however forcibly they might be felt. The

scene was one of no ordinary interest. Beside the bench stood a negro of exalted rank in his own country, in the act of obtaining his liberty, after many a long year of Slavery, and near him his venerable master, 'prepared to give unto his servant that which was just and equal, knowing that he had also a master in heaven.' There were tears of joy on some of the black features before me, and there were smiles of satisfaction even on white faces in that assemblage. It is said the gods are pleased to behold the successful exertions of a good man struggling with adversity; but if we are justified in estimating what is pleasing to that intelligence by the extent of the advantages conferred on man by human beneficence, perhaps the sight of a good master, voluntarily making a faithful bondsman free, and laying down authority which it may not be in his nature to abuse, but yet which he knows it is not safe for mortal man to be entrusted with, is one of the exhibitions of humanity, in which its affinity with a higher nature appears at a distance less remote than in almost any other situation in which we can conceive it."

After the negro's liberation, Dr. Madden solicited subscriptions for him, and had the satisfaction of presenting him with twenty pounds. This sum was principally procured by the presentation of an address to the inhabitants of Kingston, accompanied by a history of his life, written in Arabic, and couched in terms at once creditable to his acquirements as a scholar, and his character as a man of discretion and integrity. How he could have attained so competent a knowledge of his native language, at so early an age as that at which he had been taken from his country, and have kept up his knowledge of it in the unfavourable circumstances in which he was placed in a foreign land, it is difficult to conceive. We have only space for a few extracts from the history of this interesting slave, which may be seen more at length in Dr. Madden's "Twelve Months in the West Indies," ii. p. 183:

"My name is Abon Becr Sadiki, born in Timbuctoo, and brought up in Geneh. I acquired the knowledge of the Alcoran in the country of Gounah, in which there are many teachers for young people, who come from different parts for their instruction. My father's name is Kara-Mousa, *Scheriff*; (the interpretation of which is, 'of a noble family.') The names of my father's brothers are Aderiza, Abdriman, Mahomet, and Abon Becr. Their father, my grandfather, lived in the country of Timbuctoo and Geneh; some say he was the son of Ibrahim, the founder of my race in the country of Geneh. After the death of my grandfather, jealousy arose among the sons and the rest of the family, which scattered them into the different parts of Soudan.

"My father gathered a large quantity of gold and silver in the country of Gounah, some of which he sent to his father-in-law: he also sent horses, mules, and rich silks, from Egypt, as presents for Ali Aga Mahommed Tassere, my grandfather, in the country of Bournoo and Cassina. He afterwards took the fever, which was the cause of his death in Gounah, where he was buried. At this time I was but a child, but some of my old relations told me afterwards all about the life of my departed father. About five years after his death, I got the consent of my teacher to go to the country of Gounah to see the grave of my father. He said, with the blessing of God he would accompany me. He then prepared proper provision for our journey, and we took along with us many of his eldest scholars to bear us company. We departed, and, after long fatigue, we arrived at Cong; from there we went to Gounah, and stopped there for about two years, as we considered the place a home, having much property therein.

"Abdengara, king of Buntocoo, having slain Iffoa, the king of Bandara, in battle, also wanted to kill Cudjoe, the captain of an adjoining district. When the king of Gounah heard that Abdengara had come in with his army to fight him, he called all his men to meet the enemy in the country of Bolo, where they commenced fighting from the middle of the day until night. After that they went to their different camps: seven days after that they gathered up again, and commenced the war in the town of Anacco, where they fought exceedingly, and there were many lives lost on both sides; but Abdengara's army, being stronger than the king of Gounah's, took possession of the town. Some of Gounah's people were obliged to fly to Cong: on that very day they made me a captive. As soon as I was made prisoner, they stripped me, and tied me with cord, and gave me a heavy load to carry, and led me into the country of Buntocoo,—from thence to Cumsay, where the king of Shantee reigned, whose name is Ashai,—and from thence to Agimaca, which is the country of the Fantees; from thence to the town of Dago, by the sea-side (all the way on foot and well loaded); there they sold me to the Christians in that town. One of the ship's captains purchased me, and delivered me over to one of his sailors: the boat immediately pushed off, and I was carried on board of the ship. We were three months at sea before we arrived in Jamaica, which was the beginning of bondage. But, praise be to God, who has every thing in his power to do as he thinks good, and no man can remove whatever burden he chooses to put on us, as He has said, 'Nothing shall fall on us except what He shall ordain; He is our Lord, and let all that believe in Him put their trust in Him.'

"My parents are of the Mussulman religion: they are particularly careful in the education of their children, and in their behaviour, but I am lost to all those advantages: since my bondage, I am become corrupt; and I now conclude, by begging the Almighty God to lead me into the path that is proper for me, for He alone knows the secrets of my heart, and what I am in need of.

"ABON BECR SADIKI.

"Kingston, Jamaica, Sept. 20, 1834."

"The above," says Dr. Madden, "was written in Arabic. The man speaks English well and correctly for a negro, but does not read or write it. I caused him to read the original, and translated it word by word: and, from the little knowledge I have of the spoken language, I can safely present this version of it as a literal translation."

Some further information respecting Sadiki would have been interesting: all I can find in Dr. Madden's "West Indies," is an extract from a letter he addressed to two highly respectable clergymen.

"REVEREND GENTLEMEN—I beg leave to inform you that I am rejoiced and well pleased in my heart for the great boon I have received in the Testament, both of the old and new law of our Lord and Saviour, in the Arabic language."

Also a letter he wrote to one of his fellow-countrymen, a slave in Jamaica, in reply to one received from him.

"Kingston, Jamaica, Oct. 18th, 1834.

"DEAR COUNTRYMAN—I now answer your letter. My name in Arabic is Abon Becr Sadiki, and in Christian language, Edward Doulan; born in Timbuctoo, and brought up in Geneh. I finished reading the Koran in the country of Gounah, at which place I was taken captive in war. My master's name is Alexander Anderson. Now, my countryman, God hath given me a faithful man, a just and a good master: he made me free; and I know truly that he has shewn mercy to every poor soul under him. I know he has done that justice which our King William the Fourth commanded him to do (God save the King!) and may he be a conqueror over all his enemies from East to West, from North to South, and the blessing of God extend over all his kingdom, and all his ministers and subjects! I beseech you, Mahomed Caba, and all my friends, continue in praying for my friend, my life, and my bread fruit, which friend is my worthy Dr. Madden, and I hope that God may give him honour, greatness, and gladness, and likewise his generation to come, as long as Heaven and earth continue. Now, my countryman, these prayers that I request of you are greater to me than any thing else I can wish of you; and you must pray that God may give him strength and power to overcome all his enemies, and that the King's

orders to him be held in his right hand firmly.

The honour I have in my heart for him is great; but God knows the secret of all hearts. Dear countryman, I also beseech you to remember in your prayers my master, Alexander Anderson, who gave me my liberty free and willingly; and may the Almighty prosper him, and protect him from all dangers!

"Whenever you wish to send me a letter, write it in Arabic: then I shall understand it properly.

"I am, &c.

"EDWARD DOULAN,

"(Abon Beer Sadiki, in Arabic.)"

"These letters," writes Dr. Madden, "are selected from a great many addressed to me by the negroes, both in English and Arabic; and, if these limits allowed me to send you all of them, I think you would come to the conclusion, that the natives of some parts of Africa are not so entirely ignorant as they are represented to be, and that the negroes generally are as capable of mental improvement as their white brethren, at least, that is my firm conviction; but it is not from letters, but from oral communication with them, from close observation of their mental qualities, both in the East and in the West, that I have formed that opinion."

The learned Doctor gives a letter from a number of free African negroes of Kingston, signed by four of them. "Some of the ideas contained in it," he remarks, "are highly poetical, and the language in which they are expressed, simple, and not inelegant."

BRITISH ABOLITIONIST MOVEMENTS.

WE have received the Annual Report for the year 1855 of the *Edinburgh Ladies' Emancipation Society*, which presents in a very succinct form an outline of the principal events which have occurred in various parts of the world, in relation to the anti-slavery cause. The Balance-sheet exhibits a trifling diminution in the receipts, but there has been also a corresponding observance of economy. A sum remained in the hands of the Treasurer when the year's accounts were closed.

The Report states that the Society holds a strictly independent position in relation to the various sections of Abolitionists in America, and has nothing to do with sentiments on religious or other subjects that may be advanced by the friends of the slave in America. Its chief object is to promote "an intelligent and healthy moral sentiment on the subject of Slavery, and arouse sympathy on behalf of the slave." With reference to the means of accomplishing its objects, the Committee say that "in this country we cannot attempt to affect the political relations

of America, but we can endeavour so to guide the moral and religious sentiment of Britain, as that it shall in turn arouse a corresponding feeling among the professors of religion in America." The Report proceeds to warn the British Abolitionists against the schemes of the pro-slavery religionists of the United States, as shewn in their sending delegations to our Religious and Philanthropic Associations, and refers, in terms of deep regret, to the connection of the *Western Turkish Missions-Aid Society* with the pro-slavery *American Board of Commissioners for Foreign Missions*. It also comments upon the resolution adopted last year by the *United Presbyterian Church* on the subject of the admission of slaveholding converts to church-membership at the Mission at Calabar, being of opinion, that notwithstanding the declaration required of such members, the measure gives church sanction to slave-holding practices, which cannot but "have the effect of diminishing the power of the noble protests which, in times past, this section of the Christian Church has maintained against Slavery, as a sin in itself, and under all circumstances."

The Report is a very interesting one, and commendable for the earnest spirit that pervades it.

LEEDS ANTI-SLAVERY SOCIETY.

The Annual Meeting of this Association was held at the Town-Mission room, Park Row, Leeds, on Wednesday evening, the 30th of April ult. The attendance, though not numerous, was highly respectable. HAMILTON RICHARDSON, Esq., presided.

WILSON ARMISTEAD, Esq., Secretary, read the third Annual Report, which, after reviewing the proceedings of the Society during the year ending in March last, and the unabated, heartfelt conviction of the Society that Slavery is inherently sinful—"sinful in its origin, sinful in its continuance, sinful in its effects, and sinful eternally"—proceeded thus:

"With jealous interest we have watched the proceedings of the *American Board of Missions and Turkish Missions-Aid Society*, whose Secretary or Agent has been some time in this country collecting funds for that Society to send out Bibles and Missionaries to foreign lands, whilst they have at home, in their very midst, three to four millions of slaves, their own fellow-mortals, to whom the Bible by law is forbidden. We must confess there appears to us, in this movement, a most gross and incomparable inconsistency; for whilst that Society is sending out Bibles and Missionaries to enlighten the distant Turks, those neglected outcasts in their own country are sunk in the grossest darkness, heathenism, and brutality, perishing for lack of knowledge, hardly any man caring for their souls.

"The *Board of Missions* have not scrupled to make what we conceive to be a highly sacrilegious use of the Scriptures, by perverting them to vindicate the position, that the slaveholder—who holds his fellow-man in bondage—who robs him of the

fruit of his toil—who denies to him the marriage rite, and withholds from him the Bible—that such an individual is not unworthy of being received into Christian communion and of being recognised a member of the Church.

"We felt called upon at our Public Meeting to pass a strong resolution against such doctrine, as subversive of Christianity, and of fatal tendency to the souls of men, wherever inculcated; and to bear a decided protest against the conduct of some of the American Churches with regard to Slavery. But where shall we find language to describe the guilt of those who uphold so gigantic a system of iniquity, embodying (in the words of John Wesley) 'the sum of all villainies?' and what shall we say of those ministers, who rival the coarsest infidelity of the 18th century in defaming the Bible, by representing it to be the friend of men-stealers and slave-hunters.

"Deeply do we regret that the *American Board of Missions* or the *Turkish Missions-Aid Society*, or any other religious organization, whilst holding a pro-slavery position, should be patronized in our own country: not that we would not rejoice in any good they might be the means accomplishing, but because we feel assured that in such a course a great opportunity is lost of throwing into the scale of freedom, justice, and humanity, the weight and the influence of British Christianity.

"Whilst it is as true now as it was in the days of the wisest of men that 'on the side of the oppressor is power,' it is a lamentable fact that there is no element by which the down-trodden and bleeding slave is 'held in durance vile' so effectively as the ecclesiastical power. It has been justly said by an American divine that the American Churches are the bulwarks of Slavery. In other words, the greatest of American Commentators says, 'The keys of the slave's dungeon are in the hands of the Church;' and he adds, 'there is no power out of the Church that could sustain Slavery an hour if it were not sustained in it.'

"Let the Churches, then, and religious organizations of every kind, bring their mighty moral power fully to bear against the enormities of Slavery, and the cause, instead of being impeded, if not retarded, will advance with renewed vigour, so that we may ere long hope to see the last slave stand unfettered and free. The foul blot on our religion would then soon be wiped away; Slavery, with all the contaminating influences which are inseparable from it, would cease, only to be remembered as a barbarous institution of the past, never more to raise its fearful form to subjugate and demoralize mankind."

The Rev. N. S. GODFREY moved the adoption of the Report, a vote of thanks to the office-bearers for the past year, and the election of the Officers and Committee for the ensuing twelve months. He spoke in terms of congratulation of the efforts of the Association, and trusted that they would go on without flagging in protesting against the iniquities of Slavery.

The Rev. E. MATTHEWS, of Wisconsin, America, seconded the resolution in a long address, principally shewing that the exer-

tions, addresses, contributions, and protests of the people of England against Slavery had exercised a most powerful influence in the United States, and accomplished an amount of good which few persons not in the secret of American society could imagine. But while this was going on the pro-slavery party in the United States was sedulously endeavouring to entrap the religious element of this country into an alliance with the system of Slavery, by obtaining their co-operation and subscriptions to Missionary and other enterprises, which were set on foot by the pro-slavery party in America. These endeavours rendered it more and more necessary that the religious bodies of England should carefully guard themselves against being entrapped into any thing which might be misrepresented as giving their countenance to the abominations of the system of American Slavery.

The resolution having been carried, Mr. WILSON ARMISTEAD read the following letter from Professor Scott, of Airedale College:

"Airedale College, April 29th, 1856.

"MY DEAR SIR—Accept of thanks for your kindness in sending me a few extracts from the protest of some of the Missionaries of the *American Board* against Slavery. I have read them with great pleasure, and I pray God that the number of the protestors, and the earnestness of their protestations, may increase, till the *American Board* is obliged to listen to their appeals, and comply with their request.

"I have always been very sorry that the *Western Missions-Aid Society* should ever have assumed that title, or connected itself with the *American Board*. Why should it have done so? It is rich enough to employ Missionaries of its own; and if it had done so, perhaps it would have now been richer than it is. Certainly some have stood aloof from it because they see that it is indirectly supporting Slavery. At the least, not regarding it with that strong disapprobation and even abhorrence with which it ought ever to be contemplated.

"One thing which I particularly regret is, that so many excellent men, real, determined opponents of Slavery, should have connected themselves with the *Aid Society*; for the conduct and character of its President, the Earl of Shaftesbury—to mention no other, for whom I feel a profound respect, and even admiration—is, on account especially of his 'being ready to every good work,' an honour to the British peerage, to the nation at large, and to the religion of the Bible. Oh that all our aristocracy were like him! then there would be no fear of their order being overthrown, or of its losing its hold on the respect of Britons, whatever political opinions may prevail.

"The peerage, as well as the throne, is 'established in righteousness.' But I must say, with regard to the support which he and others, whom I highly esteem, *Amicus Socrates, Amicus Plato, sed magis amica justitia*, give to the *Aid Society*, I cannot help wondering at the view which they take of the subject in question.

"I am therefore very glad that the friends of

the slave at Leeds contemplate holding a Meeting, and adopting an Address to meet the Circular of the *Turkish Missions-Aid Society*, and to encourage those Missionaries who have protested against Slavery in the Churches with which they are connected.

"I hope this protest will induce some at least to pause and think before they join the *Aid Society*, and to shew some of those who have joined it that they might easily choose 'a more excellent way.'

"Could I make my voice to be heard by those Christians and professors who in any way support Slavery, or plead for its lawfulness, I would ask them if they could by any force or perversity of imagination associate Jesus Christ with Slavery? if they can conceive of Him holding slaves, and working and treating them as if they were [brute] animals? Is it possible that He who came to preach the Gospel to the poor would not hold in abomination laws which render it penal to teach a slave to read? That He who came to proclaim liberty to the captives would tolerate the very worst kind of captivity? And is it not our duty to imitate Him in this respect as well as in others?

"Slavery is directly opposed to the great law of benevolence—'Thou shalt love thy neighbour as thyself'; for self-love will always prevent men from devoting themselves to Slavery.

"It is opposed to the example of Jesus Christ; for who can conceive it possible that He could ever, under any circumstances, have been a slaveholder?

"It is a concentration of inhumanity, injustice, and impiety, that any who know the religion of Jesus Christ, and profess to believe it, should advocate Slavery, or in any way support it; and it is one of the greatest and most mysterious inconsistencies that the conduct of men presents. May God in his mercy soon bring it to a perpetual end!

Your's, &c.,

"WALTER SCOTT."

Mr. ARMISTEAD then read the following address from the *Leeds Anti-Slavery Association* to the supporters of the *Turkish Missions-Aid Society*, directed and sustained by the *American Board of Commissioners for Foreign Missions*:

"FRIENDS AND BRETHREN—The attention of the British public has been for some months past directed to your labours, to enlighten the awakening nations of Western Asia, more especially the benighted people of Turkey, and numerous and urgent appeals have been made to the various Churches of England and Scotland to aid your efforts in so doing.

"Believing, as we do, that civil liberty is very intimately connected with the moral and religious condition of the people, Missionary exertions in every part of the world are viewed by us with much interest, and we pray for their success. As friends of the slave, however, we feel that in affording assistance in any way to your *Turkish Mission Society* we should be compromising our anti-slavery principles by sanctioning the *American Board of Commissioners for Foreign Missions*, to which you sustain the relation of an Auxiliary, or are otherwise closely allied, your

chief avowed work being to collect funds which are applied, under its direction and control, to the support of its Missionaries in Turkey.

"We feel desirous, if not in a measure bound, in a spirit of Christian kindness and frankness, to explain to you the grounds on which we conscientiously decline to aid your Missionary movement, which arise from your connection with that Board, and the consequent intimate relation you are sustaining to American Slavery, an institution, the nature of which we need not describe to you. You are already as conversant as ourselves with the necessary consequences inseparable from a system which abrogates the marriage rite, which opens the widest door for concubinage, licentiousness, and the grossest immorality,* neither recognising family ties nor affording any protection to female virtue; an institution, in short, by which brethren and sisters, children of the same Father, heirs of the same salvation, are subjected to the most fearful system of degradation the world can produce.

"Brethren, are you prepared to lend your countenance to this crowning iniquity, American Slavery, involving as it does an infraction of the whole moral law? We are conscious that professing Christians may act under an illusion, and be led into practices more or less criminal, from their popularity, or through the prevalent voice of the community, more especially when such practices are sanctioned or protected by religious sympathies. Hence, therefore, fidelity, love, in its best, its Christian sense, may interpose her voice of alarm, of rebuke, of expostulation, or of entreaty.

"We are persuaded, brethren, you will listen to our entreaty, and that when you become fully aware of the real state of the case, and of the relation you are sustaining to the abominations of Slavery, and the countenance you give them by your alliance with the *Board of Missions*, made up as it is indiscriminately of slaveholding

* "It is estimated that 500,000 of the slaves have white fathers. Cassius M. Clay, (who emancipated his slaves,) in describing the universal debauchery prevailing in the slave States, says, 'The mulattoes there stand as eternal curses before the eyes of our wives and daughters, the most damning monuments of our self-abasement and crime, diluting the boasted purity of our Saxon blood,' &c.

The Rev. Henry Ward Beecher says, "This vast abomination (Slavery) seethes and smokes in our midst, enervating and demoralizing the white by the oppression of the black, in which adultery, fornication, and a concubinage so awful, exist, that, IN COMPARISON WITH IT A TURKISH HAREM IS A CRADLE OF VIRGIN PURITY, which every hour does violence to nature—which makes a home impossible, and the word family as much a misnomer as it would be to a stable or a sheepfold." Another American writer, lamenting over the enormity of his country's sin, says, "Circassian beauties may grace the harems of the lustful Turk, BUT OUR SOUTHERN SERAGLIOS ARE FURNISHED WITH LOVELIER SPOILS, when African gentleness bleached with Anglo-Saxon blood becomes the lawful prey of those foul monsters whose tenderest mercies are cruelty.

and non-slaveholding members, you will seek the earliest opportunity to become clear of that responsibility you are now entailing upon yourselves.

"In the first place, it does appear to us the greatest anomaly that the sympathies of the *American Board* should be so mightily called forth towards the heathen, so many thousand miles distant from them, whilst they have nearly four millions of heathen slaves in their very midst, to whom the Bible is by laws, which they assist in sustaining, forbidden. We must confess we can hardly conceive a more unparalleled inconsistency than that of the *American Board* virtually sustaining an agent in this country to collect money for Bibles, and for the enlightenment of the Turks or the Armenians, whilst nearly four millions of these, their own countrymen, are, with their sanction and consent allowed, nay, compelled by iniquitous laws to remain for ever in the grossest darkness and brutality, incomparably worse than that of the great mass of Mahomedans in Turkey. Surely, brethren, you must acknowledge that in this *Turkish-Mission* movement the *American Board* are dealing out their sympathies for a distant portion of the human family to subserve purposes of the extremest cruelty to another in their own country, who have much the greater claim on their kind intentions.

"Setting aside, however, this gross inconsistency, let us inquire more particularly what is the real position of the *American Board of Missions* in the matter of Slavery. This has been carefully concealed from you by those who are obtaining your aid and co-operation in the *Turkish Mission-field*. Some of us who address you were, in the first instance, loth to believe in the pro-slavery character of the *American Board*; but after hearing the evidences on the question, we entertain no further doubt in the matter. The documents and Reports of the Board, its decisions, and its practices, all go to prove it pro-slavery; and the Rev. J. B. Walker, an American minister, announced from the platform at Exeter Hall, at an annual meeting of the *British and Foreign Anti-Slavery Society*, the Earl of Shaftesbury in the chair, that the Board in question is not only pro-slavery, but is actually one of the most formidable supporters of Slavery in the United States.

"It appears, brethren, that you are identified with, and virtually auxiliaries of this Board which is composed of slaveholding and non-slaveholding members and officers—a Board that refuses to discountenance and disfellowship Slavery as it does most other flagrant sins, sustaining a system which chattelizes and heathenizes at home a hundred individuals for every one hopefully converted abroad, and which welcomes the admission of slaveholders into its Mission Churches. Its true character has been portrayed by friends of the slave from America, in speeches and letters which have appeared in the *Morning Advertiser*, the *Nonconformist*, the *Leeds Mercury*, the *Scottish Free Press*, the *Anti-Slavery Advocate*, the *Anti-Slavery Reporter*, the organ of the *British and Foreign Anti-Slavery Society*, and many other papers.

"Yet this Board, with its heavy iron heel of

oppression on the neck of the slave, continues to awaken sympathy for the far-off heathen, by parading its mission labours in Turkey before the people. Bear with us, then, brethren, while we ask of you, Are you not verily guilty concerning our enslaved brother, in that you saw the anguish of his soul, and would not hear, but took sides with power and wealth against him? We grant that in your retirement you might be condemning Slavery, but what avails this now in view of your official connection with a slaveholding Board?

"We will not now dwell on the various ways in which you have assisted to strengthen the Board in maintaining its slaveholding despotism, but pass on to notice its influence on the anti-slavery cause in England. Being enabled to wield an immense power through its Secretaries, its agents, the press, and the extended machinery of its Auxiliaries, which hold public meetings in which congregated thousands assemble, the Board greatly aids to mould the public feeling of the Churches. Can the feeling they engender be anti-slavery? Through these meetings, thousands of pounds have been raised by your aid, and paid into the treasury of the slaveholding Board. We would ask you whether the same amount would not have been as readily furnished, probably abundantly more so, had you abandoned a slaveholding and united with an anti-slaveholding Board?

"Such a change on your part would strengthen and support English religious bodies in the noble position they have taken; it would aid those persecuted Abolitionists in America who are faithful in disfellowshipping slaveholders; it would sanction the step taken by Dr. Lafon, the Rev. Mr. Green, and other Missionaries who refused to remain connected with the Board because it sustained the system of Slavery; and it would encourage those Missionaries who are lifting up their voice against the Board on the same grounds, and who frankly avow that this connexion places them in an embarrassed condition. On this latter head we beg to call your attention to the Missionaries' letter appended to this Address. In the language of the *Independent*, from which that letter is copied, 'we trust their earnest words will be pondered.'

"But we confess we are not without some fear that the whole movement of the *American Board* is but the first insidious step towards changing the position of the British religious bodies on the Slavery question, and of bringing them to hold religious fellowship with those who make merchandise of their fellow-men. Slow as we may be to give credit to such a design, a few facts in connection with it deserve consideration.

"First: there is evidently a cautious concealing of the real character of the Board; and an abstaining from any attempt to purify it from its connexion with Slavery. Secondly: the severest denunciations are dealt out to those who shew the true character of the Board to the English public. Thirdly: a proposal has been made in England to combine in one alliance all Missionary Bodies, including those which are slaveholding.

"It cannot be denied that the many important and intimate connections which the *American Board*

has with American and English religious bodies is adapted exceedingly to assimilate them to its own corrupt practices. And so far as efforts are being put forth in England to aid the Board, there can be no doubt the effect has been in an especial manner very injurious to the anti-slavery sympathies and energies of the people; indeed, we feel assured that at the present time the *Board of Missions*, and its auxiliary the *Turkish Missions-Aid Society*, are the most formidable obstacles in the pathway of American Anti-Slavery Reformers.

"But we must not enlarge. We ask you, brethren, seriously to consider the religious interests and prospects of your fellow-professors in the free and slave States of America. Without a pure religion, the only one which God approves, its name and forms may be assumed, but sin is still practised. A sin-tolerating religion can never save the soul. Such to a lamentable extent has already become, and such to a still more fearful extent is fast becoming, the religion prevalent in a very large proportion of the States of the Union—a religion steeped in iniquity—criminated and reeking with the guilt of monstrous and accumulated wrong to God and man—a religion that quails and keeps silent, in view of wholesale cruelty, oppression, robbery, and blood, and which is adapted rather to hasten blindfold to perdition, than to reform and save the subjects of its influence.

"Brethren, we have addressed you in great plainness of speech, yet we have spoken in love. Having pointed out the unhappy influence which your position exerts, we would, in conclusion, again earnestly entreat you to withdraw yourselves from this slaveholding Board. Remember the sufferings and moral degradation of the slave, the corrupting influence of Slavery on our common religion, the dishonour it is to that Saviour whose Gospel you profess to preach, and whose example you desire to imitate.

"Abhorring Slavery, we ask you to separate yourselves from this Board until it abandon all connection with a system which you know is more dishonouring to Christianity, more odious and wicked in its character, and a greater impediment to the progress of pure and undefiled religion, than is all the Mahomedanism of Turkey.—We entreat you to relinquish every alliance with this Board until it shall atone for the past, by an honest, outspoken protest against this crying sin, and aid in ushering in the glorious triumph of Christian principle, by which 'the prison-door shall be opened to them that are bound, every yoke be broken, and all the oppressed go free.'

"On behalf of the *Leeds Anti-Slavery*

Association,

"WILSON ARMISTEAD, Cor. Sec."

EXPRESSION OF MISSIONARIES OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS ON AMERICAN SLAVERY.

"Whereas, we believe that American Slavery is among the potent hindrances to the prevalence of the Missionary spirit in the American Church, and thus to the speedy conversion of the world, the event dearest to our hearts;" and,

"Whereas, as American Missionaries sojourn-

ing in foreign lands, our country's shame is, in a measure, necessarily ours, and we are compelled to hang our heads whenever reminded of Americans to whom the Bible is by law forbidden;" and,

"Whereas, some endeavour to give the impression that those connected with the American Board of Commissioners for Foreign Missions, if not favourable to the institution, are at least indifferent to active efforts for its removal;" and,

"Whereas, we regard it as merely the exercise of an indisputable right, and that there may remain no excuse for misrepresentation or misunderstanding:

"Therefore we, Missionaries of the American Board of Commissioners for Foreign Missions, disclaiming any desire to dictate to others, or to mark out for them the path of duty, but thus compelled to feel a painful interest in this subject, take occasion in this manner to express our view and feelings, that we may at least exonerate ourselves from the suspicion either of favouring the institution or of want of sympathy with those who prayerfully labour for its extinction.

"In the exercise of this right, and under such a conviction of duty, we earnestly utter our deep abhorrence of American Slavery as a sin, the enormity of which cannot be expressed in human language, but which must bear some proportion to the unutterable injuries which it inflicts—to the light of the benevolent age which it offends—to the conscientious abhorrence of the civilized world which it disregards—to the high claims of the Holy Scriptures which it violates, and to the equity of Heaven which it defies.

"We speak thus of the legalized enormity, American Slavery, while at the same time we heartily sympathize with those holding slaves involuntarily, and who are anxious alike for their own and their slaves' emancipation.

"We are not unmindful of the great difficulties which beset the removal of this gigantic evil, and we pledge to those involved in it, who are endeavouring to extricate themselves therefrom, our heartfelt sympathies and our fervent prayers.

"Still, we cannot regard the magnitude of the difficulties which encompass the system as any valid excuse for its support or indefinite continuance; and it is with grief that we see a disposition manifested in some quarters, where we would have expected other things, to extenuate the evils and criminality of Slavery; for we cannot but believe it the duty of every American, and especially of every American Christian, to do all that God gives him opportunity to do for the speedy removal of this sin, the stigma of which so weakens the moral power of his country upon the civilized and heathen world.

"Hence, at a time like this, when, appalled by these confessed difficulties, good men waver, and by their hesitation bad men strengthen themselves, we feel that justice to ourselves and faithfulness to our position call upon us to strengthen the hearts of those who labour for the oppressed, by this frank avowal of our sentiments.

"(Signed),

"ALBERT A. STURGES.

"E. T. DOANE.

"L. H. GULICK.

"Ascension Island, April 1855."

WILLIAM SCHOLEFIELD, Esq., proposed the second resolution, as follows :

"That, feeling as we do, that the countenance given by religious bodies to Slavery in any way, especially by their alliance with slaveholding Boards, not only impedes the progress of pure religion, but acts as a serious check to anti-slavery effort, we cordially unite in the friendly Address to the *Turkish Missions-Aid Society* which has now been read, urging upon the supporters of that Society the duty of clearing themselves from any connection with a slaveholding Board ; and propose that this Address be adopted by this meeting, and printed and circulated under the direction of the Committee."

He most fully concurred in the Address just read. This Association was not out of place in issuing such an Address, when they saw that a protest had been presented from Missionaries of the *American Board of Foreign Missions* against Slavery, designating it as a "legalized abomination," and expressing their opinion that it was the duty of all Christians to labour for the abolition of Slavery in the United States.

The Rev. W. HUDSWELL seconded the motion, and observed that he had taken much pains to ascertain the facts *pro* and *con*, in regard to the *American Board of Foreign Missions* ; and he had come to the conclusion that it was a pro-slavery board. This was an irresistible conclusion, arrived at after careful inquiry and investigation. All the sophistry which had been used by Mr. Young failed to clear that gentleman and those Christians in England who contributed towards the funds of the *American Board of Missions*, from the charge of sanctioning Slavery. The *Turkish Missions* were right *per se* ; but those who wished to see that Mission progress should turn their contributions into some other channel, and carry out their operations by an agency which was not contaminated by Slavery.

The resolution was adopted unanimously ; and the proceedings terminated about nine o'clock, with a vote of thanks to the Chairman for presiding, and to the Town Mission for the use of the room—proposed by JOSEPH LUPTON, Esq., and seconded by JOSEPH SHACKLETON, Esq.

CLOGHER ANTI-SLAVERY SOCIETY.

The annual meeting of the *Clogher Anti-Slavery Society* was held in the Court-house, Clogher, on the 5th instant, and was attended by the Hon. and Rev. Dean Maude, Mrs. and the Misses Maude, Rev. J. B. and Mrs. Story, Mrs. Caldwell, Mrs. Musgrave, Dr. Robinson, Fintona, Dr. Scraggs, John Simpson, Esq., and Mrs. Simpson ; Edward Waller, Esq., Aughnacloy ; Rev. W. B. Ashe, Miss Crowe, Miss Crooks, Miss Simpson, &c. &c.

On the motion of Dr. ROBINSON, seconded by Rev. W. B. ASHE, a report of the Soci-

ety's proceedings from the commencement was adopted, and directed to be published.

ANKETELL MOUTRAY, Esq., was elected President of the Society, and a resolution was adopted, expressive of regret for the loss which not only that Society, but all the local Religious and Benevolent Institutions, had sustained by the death of Robert W. Maxwell, Esq., the late President.

Grants were voted in aid of the *New-York Vigilance Committee* and the *Canada Society for the Education of Fugitive Slaves*, and arrangements were made regarding the public annual meeting of the Society, to be held in June.

The Committee have reason to feel hopeful for the success which has already attended their operations. The revenue for the year ending December 1855 amounts to above 100*l.*, being an advance of one-half on that of the previous year.—*Tyrone Constitution*, May 9, 1856.

SIGNS OF PROGRESS.

SOUTHERN VIEWS OF ABOLITIONISM.

WE strongly recommend our readers to peruse attentively the following article from the *Charleston Mercury* of the 2d of April, ultimo, as reprinted in the *National Anti-Slavery Standard* of the 26th of the same month. We regard it as one of the most striking testimonies to the progress of Abolitionism which has ever been borne by any party. Abolitionists would not have been credited had they ventured to advance such a statement as the one we are about to quote ; or, had credence been given to any portion of it, they would have been accused of exaggeration in respect of the remainder. No such charge can lie, we presume, against the editor of a journal published in the very heart of Slavery ; who, on account of his peculiar position, would not be likely to advance opinions even remotely favourable to the views of Abolitionists, still less to paint so remarkable a picture of their progress, unless he were certain he could safely challenge contradiction.

We think Abolitionists have every reason to feel encouraged by these Southern views of the character and prospects of Abolitionism.

"... But is the proposition tenable which asserts that the Abolition party is inherently weak—that it has no inherent force or power, either as a moral or political tenet?"

"The policy of under-estimating or despising the strength of our enemies, in politics as in war, has often produced national disasters the most fatal. The religion, the moral code of the Abolition party, are not our religion, our moral code ; but they are not on that account the less a religion, a moral and political tenet to them. It is not wise to overlook the fact that all men pursue not the same method of thought, either on

morals, religion, or politics. Different methods of thought (and no two tribes of the human race pursue the same) lead infallibly to different conclusions upon all these subjects. The history of man proves the fact that the benighted Pagan will pour out his blood in defence of his idols as freely and courageously as the Christian in defence of his sacred altars. The faith of the Abolitionists is false to us, but they may deem it truth to them. But whether it be so or not, *it is the same to us, for they act upon it as a belief; and it is their acts at last, and not their faith, with which we have to deal.* If their faith, their moral and political tenets, produce fanatical madness, and that faith and madness produce action that may be fatal to us, the inherent power and force of those tenets is not only a fact, but even a fearful one. That they are thus led on by a wild and unreasonable faith and fanaticism is conclusive proof that the organization contains within itself the inherent force, the terrible energy of madness, that would gloss over the horrid scenes of blood and carnage as a delicious repast. In vain we urge the considerations of right reason and true religion upon their attention. When men cease to reason, to be rational beings, they become the beast of prey—the tiger in the jungle; and if they have sufficient method in their madness to augment their power, their inherent strength, by a union of their numbers, and to direct their strength to a common effort and aim, they become to the social and political organism what the whirlwind and the storm are to the physical world.

"But quitting theory upon this grave question, I appeal to facts; and I point to the history of Abolition, both in Europe and America, to prove, what I believe to be true, that *no party has arisen among mankind, during the last hundred years, which has given such indisputable evidence of inherent strength, or that has gained so many victories over its opponents—over the established orders of society and civilization, with or without resorting to the armies and navies of powerful States and Empires—as the Abolition party has done.* Let us, then, briefly survey the lines of its victorious march, the fields of its conquests.

"When, less than a century ago, a few obscure individuals first met in conclave in London, to form a programme, to commence their intended assault upon the African slave-trade, African Slavery prevailed as a domestic organism in very nearly every State in Christendom, and in the isles of Asia, Europe, and America. The people of England alone had many millions of pounds sterling invested in that trade. The city of Bristol, situated near the confluence of the Severn with the Bristol Channel, was at that time, perhaps, the greatest slave mart in the world. The Atlantic Ocean was literally whitened with the sails of the slave-ships owned by the Bristol slave-merchants; and so popular and profitable was this branch of European commerce, that even reigning princes granted peculiar privileges to commercial companies, cities, and states, upon the stipulated condition that they should receive a share of the profits realized from the traffic. At this portentous epoch of the history of Abolition, the American Abolitionists find a precedent for their guidance, which they are now

adroitly putting in practice. The Anti-Slave-Trade Committee in London disclaimed all intention to abolish Slavery at any place where it existed within the limits of the British Empire. The abolition of the slave-trade alone, they declared, was all they sought to accomplish. The Abolitionists were few in number, and had but little political or social influence in the realm of England. They were opposed and denounced by all the power and influence which many millions of invested capital could bring to bear against them. They were treated with contempt, and scorned by the great mass of the English people, as we have seen repeated in our own times nearer home. But they did not falter—they pursued the even tenor of their way, endured with patience the reproaches which were unsparingly heaped upon their heads. They braved the storm of persecution which broke over them; and the more persecution and denunciation prevailed, the more their number and power increased. They sent Missionaries to France in the most stormy period of the French Revolution. The immortal Lafayette and his Marchioness, Mirabeau the elder, and other leaders of the Revolution, adopted their abolition tenets, and promised concurrence in national action. They sent Missionaries to the United States, and sowed the seeds which now promise a plentiful harvest of ills. The Ordinance of 1787 was the immediate effect of the mission to the United States. The United States has a *secret history* on this subject which has not yet been written.

"If the record of the passage of that Ordinance be searched, it will be found that Mr. Madison was in the Hall of Congress a short time *before*, and a short time *after* the vote on the passage of the Ordinance was taken, but his name is not recorded for or against it. The Ordinance itself had a somewhat mysterious origin. Even then, almost at the birth of the Republic, there was an inherent force at work, and exerting a mysterious power, the end of which is not yet.

"They, the London Abolitionists, entered the British Parliament, first by petition, then by their representatives in the House of Commons. They, too, had a method in their madness. The powerful influence of British gold failed to arrest the career of these despised fanatics. The slave-trade was at last abolished, the fleet of Bristol slave-ships were turned out of employment, and the armed surveillance of the British navy set to watch over them. They were devoted to other pursuits, or stranded upon the shore to rot; millions of capital was thrown out of investment, and invested in other forms. The property of the then flourishing city of Bristol, its commercial importance, its great social and industrial interests, were prostrated at a single blow, to rise no more. All Christendom, in the end including the United States, united in a common league to put an end to the African trade.

"But the London Committee were not content with the great victory they had gained against such fearful odds. The slave-trade abolished, they boldly elevated the black flag of Abolition, and announced the intention to abolish the institution of Slavery itself, wherever it existed in the British Empire, and thereby to free the British Crown from all responsibility on the subject of

Slavery. That is the source, the precedent, from which our Abolition party derives the idea, and the language in which they clothe it, of divorcing the Federal Government from Slavery and 'slave power.'

"In this second campaign of the English Abolitionists they met with a stern and uncompromising resistance. The great interests of the British West Indies were at stake. Inch by inch the field was contested, and year after year the Abolition party gained ground upon their opponents.

"The immense monetary power of the East-India Company was enlisted on the side of Abolition, as the result of a deeply-laid and comprehensive scheme of commercial monopoly, which my limits will not permit me to discuss in detail. It is enough for my present purpose to say, that Abolition again triumphed over all its opponents, by means of its 'inherent force,' the power, mysterious and undefinable though it be, which it exercises over the minds of men. 'The truce of God' was agreed to in the Parliament, Lords and Commons, and Slavery was abolished throughout the British Empire. In this vast wreck and ruin of the existing social system, slave-property was not the only property that was involved in a common fate. The landed interests of the West-India slaveowners, perhaps the most valuable property of that class in the world, was remanded back to the dominion of the desert, the jungle, and the reptile, by the Act of Negro Emancipation.

"Thus a single abolition victory demolished, at a single blow, without violence or bloodshed, without the aid of armies or navies, perhaps five-hundred millions worth of the property of British subjects, and the semblance of justice was presented to the world, to justify the wrong of paying the owners, for the wholesale ruin, twenty millions of pounds sterling; which, if I err not, was paid by the East-India Company of merchants.

"Since that London Committee of Abolitionists first met in conclave, France, England, Portugal, all Europe has abolished Slavery wherever it existed; with the qualification that Spain agreed with England, I believe, to abolish it in all her dominions, save her West-India possessions, in a stipulated number of years, and for a stipulated sum of money. It has been abolished in seven of the old thirteen United States, over two-thirds of the Territorial Districts of the United States, where populous States are now running the career of nations, and including a vast country, rich in the elements which enter into the support and maintenance of human life, and capable of sustaining an empire of two hundred millions of souls. It has been abolished in Mexico, in all the South-American States, except, I believe, Brazil, and in many of the isles of the sea. In order to form a right conception of the victories which Abolition has won over the organic structure of human society, let us look at the world-wide area of Slavery when the London Committee first met, and then look at its circumscribed area now. It exists in the Southern States of this Union, in the Spanish West Indies, and in Brazil. But where else? Echo answers, Where? It may, I think, be safely asserted, that no military

conqueror, who has disturbed the repose of the world, and scourged the nations of the earth with the rod of his power, has effected such vast changes upon the social and commercial interests and organism of society as Abolition has already done; and still, uncloyed with its mighty victories, meeting 'nor adversity nor defeat,' insatiable as the grave, it pursues its steady course, unchecked in its march, confident of gaining still more important, more devastating triumphs. And, with these great historic feats before our eyes, and the steady tramp—tramp—of the Abolition forces sounding in our ears, and disturbing our midnight slumbers, we refuse to realize the truth, the perils of our condition, and persevere in ascribing to this mighty element of disruption and subjugation, this destroyer of civilization, and social structures, 'inherent weakness.' May a ruling Providence open our eyes to the truth before it be too late!"

ANTI-SLAVERY SENTIMENT AT THE SOUTH.

"It is a great mistake to suppose that the slaveholders of the South are all united in urging the extreme measures proposed from time to time by the *Charleston Mercury* and the *Richmond Enquirer*. Even among the slaveholders there are not a few who feel that Slavery is wrong, and who therefore shrink from the reckless policy of those who assume to be their leaders. This is manifest from the whole tone of discussion in the Southern journals, and from such passages as the following from the *Richmond Enquirer*:

"There is a set of politicians at the South (once numerous, now few in numbers) who have been disposed to temporise and compromise with Abolition, hoping to hold their slaves during their lives, and willing to let posterity take care of itself. They do not believe Slavery right, yet are willing to enjoy its profits and advantages. They do not believe it will be permanent, and are only anxious to relieve themselves from the horrors of a revolution, in which they are quite willing to involve their children. But their timid measures, if not counteracted by bolder, wiser, less selfish, and more patriotic men, would be sure to precipitate the revolution which they dread. Prince Metternich, when reminded that the conflicting materials of the Austrian Empire could not hold together long, replied, 'It will last my time.' Yet revolution has once obliged the Prince to fly, and may do so again.

"Those heartless and selfish politicians whom we have described are the bane of the South. They would put up with the gross insults and injustice of the Missouri Compromise in order that Slavery might 'last their time.' But another generation is arising, who must correct the errors of these selfish men, or bear the woeful consequences of their cowardice, treachery, and folly.

"It is needless to conceal the fact that there is now an organized Abolition party at the South."—*Anti-Slavery Standard*, April 26.

ABOLITIONISM IN THE EAST.

The *Presse d'Orient* of Constantinople says:

"An event of a certain degree of gravity has taken place at Amasia. A slave brought into the town from the frontiers of Georgia was incar-

cerated in the village of Koutzkeni, occupied by Circassians. The slave was a Christian of the Armenian church. The bishop of that church demanded that he should be set at liberty, but this was refused, except on payment of a sum of money. After a good deal of discussion, the bishop, seeing that there was no other means of effecting his release, paid 50*l.* sterling, and the slave was given up to him. The prelate then appealed to the members of his church to contribute the sum which he had paid, so as to emancipate the slave; but they refused, on the ground that Slavery is abolished in Turkey. We are assured that a foreign counsel has demanded the slave from the Pasha of Amasia, and has also demanded that the man who sold him shall be punished. One of the Austrian Lloyd's steamers which recently left Constantinople had on board a female slave sent to Samsoun. The proprietor of the slave presented himself to demand her, but she refused to disembark, saying that Slavery is abolished, and that she meant to remain free. As she persisted in her resolution, she was carried back in the steamer to Constantinople."

ANTI-SLAVERY GOSSIP.

THE Washington Correspondent of the *National Anti-Slavery Standard* of the 26th April last, states that Mrs. H. B. Stowe was then on a visit to Dr. Bailey, the proprietor of the *National Era*, and that since November last she has been engaged writing a new work, "which must, in the interest of its subject, nearly equal its celebrated predecessor *Uncle Tom's Cabin*." It is designed to exhibit the condition of the poor whites of the South, in consequence of the existence of Slavery in that section. It is said said it will not be issued periodically, as *Uncle Tom's Cabin* was, but will make its appearance in a complete form.

The Rev. W. H. Garrett has been lecturing very successfully in Boston on the subject of the results of Emancipation. He is said to have successfully refuted all pro-slavery objections and cavillings, and triumphantly established the position that it is always safe to do right. His numerous facts, collated during his stay in Jamaica, illustrative of the past and present condition of both classes of inhabitants, and of their decided improvement since Slavery was abolished, are spoken of as very striking.

ANTI-SLAVERY ITEM.

NEWSPAPER STOCK. — Three thousand five hundred dollars have been offered for one share of the *New-York Tribune*. This would make the 100 shares into which that establishment was divided a few years ago worth 350,000 dols. The par value of each share is 1000 dols. We congratulate our neighbours on their immense pecuniary success, and confess that Abolitionism pays better than Unionism. It is hard work sculling up Niagara Falls with a crowbar. — *Eve. Mirror*.

The Anti-Slavery Reporter.

MONDAY, JUNE 2, 1856.

Notices.

THE ANTI-SLAVERY REPORTER.

MANY anti-slavery friends who procure the *Anti-Slavery Reporter* through booksellers, having addressed us, complaining that they do not get their copies until some days, and sometimes as much as a fortnight after the date of publication, we beg to take this opportunity of stating that we are not responsible for these delays. The *Reporter* is brought out in time for what are called "the booksellers' parcels." It very rarely happens otherwise. We believe we may confidently assert, that, for the last three years certainly, we have only twice missed bringing out our periodical as early as all others of its class, and on these occasions circumstances over which we had no control caused the delay. But our friends must understand that country booksellers take very little or no interest in promoting the sale, or even in supplying ordered copies of the *Reporter*. Their commission on sales is too trifling to operate as an incentive to exertion; and where they supply ordered copies, it is more to oblige a customer than because they care about the order in a business point of view. Under these circumstances, and in order to avoid delays, we would earnestly request all persons who take in the *Anti-Slavery Reporter* to order it in future from the Editor only, so that they may receive their copies direct from the *Anti-Slavery Society's* Office, where it is published. Whilst our friends will ensure punctual delivery, at no greater cost than that of the postage-stamp, we shall derive the advantages of direct sale, which, though small individually, would make in the aggregate some difference to us, and go to diminish the loss which the publication of a class periodical always entails when the subject of which it treats commands the sympathies of comparatively a limited circle. We would even go so far as to add, that we consider our friends should make it a matter of duty to take the *Reporter* of us, in preference to ordering it through a bookseller, and we trust these few remarks may induce them to do so. The price, it will be observed, is only **FOUR SHILLINGS per annum** for a stamped copy.

N.B.—Several of our friends being in arrears with their Subscriptions, we would respectfully remind them of the fact, and beg

them to observe that all sums should be paid to LOUIS ALEXIS CHAMEROVZOW only, 27 New Broad Street, London, and Post-office orders made payable at the Post-office, Bishopsgate Street, London.

THE ANTI-SLAVERY SOCIETY.

WE beg respectfully to remind such of our friends who favour us with Annual Subscriptions or Donations, that the former fall due on the 1st of January. As many of our Subscribers are in arrear, we would venture to suggest whether they might not, in future, adopt a plan which is now being to some extent acted upon in philanthropic circles, namely, that of making New-year's Day the one on which they pay up their Subscriptions to the various Benevolent Associations which they support. We shall feel greatly obliged if those of our friends who are in arrear will forward the amount of their Subscription or Donation by Post-office order, payable to LOUIS ALEXIS CHAMEROVZOW, at the Post-office, Bishopsgate Street, London.

MEETING OF FRIENDS AND SUBSCRIBERS.

THE meeting of the Subscribers and Friends of the *British and Foreign Anti-Slavery Society* was held, according to appointment, at the *White Hart*, Bishopsgate Street, on Monday evening, the 19th of May ultimo. The invitation was by Circular, addressed to the members of the Society. After tea and coffee, the Chair was taken by JOHN CANDLER, Esq. The attendance, as was anticipated, was not very large, but comprised the principal friends of the movement.

The Chairman briefly opened the proceedings by adverting to the importance of the objects which engaged the Society's attention, and was followed by the Secretary, who delivered the substance of the Report,* and gave an abstract of the income and expenditure of the Society for the year 1855. Previously to so doing, however, he begged permission to read a letter which he had received from Mr. Joseph Sturge, of Birmingham, and which Mr. Sturge wished should be submitted to the meeting. It was as follows:

"DEAR FRIEND—I much regret that I cannot be at the Anti-Slavery Meeting on the evening of the 19th, without absenting myself from a gathering of several thousands of the children belonging to the Band of Hope, who, in the present

instance, have a prior claim to my being with them, and to whom we are going to present a medal in commemoration of peace. I hope the meeting will be satisfactory and encouraging. In the United States the cause of Abolition is certainly advancing, though there is little opening for us to help it beyond the encouragement of free in preference to slave-grown produce, and acting fully up to our former strongly-expressed views as a Society, not in any way to countenance pro-slavery institutions in America, or their apologists. In connection with this subject, I cannot but hope that those of our friends who may have, without full consideration, subscribed to a Turkish Mission connected with a Society in the United States, notoriously pro-slavery in its character, when they see the use that has been made of their names, to the disadvantage of the anti-slavery cause, will support only those Missions in Turkey which are not thus connected.

"Very sincerely and faithfully,

"JOSEPH STURGE.

"Birmingham, May 16, 1856.

"To L. A. CHAMEROVZOW."

The Secretary then read a list of the Committee and Officers, and of the Corresponding Members of the Society after which the following and only resolution was moved by THOS. CATCHPOOL, and seconded by R. CHARLTON, Esqs.

"That the Report, of which an abstract has been read, be adopted, and printed and circulated under the direction of the Committee; and that the gentlemen whose names have been read do form the Committee for the ensuing year, with power to add to their number."

The Rev. WM. OWEN supported the resolution, and in so doing expressed his regret that the Committee had not observed the usual custom of Philanthropic Associations, in having a public annual gathering, which he thought was altogether more conducive to the advancement of the cause than a close meeting of Subscribers and friends.

JOSIAH FORSTER, Esq., in reply, deemed it necessary to observe that the Committee were fully aware of the disadvantages of having no public meeting; but they had found themselves this year in circumstances to render it absolutely imperative upon them, as a duty, to observe economy. Towards the close of 1854 the Committee had issued a Special Appeal, which had been very generously responded to, and had enabled the Committee—as the financial statement had shewn—to meet their liabilities, leaving a small balance in hand. The Committee, however, did not consider themselves justified in expending that sum on a public meeting this year; and thought that if the public generally took any such deep interest in the cause as to prompt persons to subscribe to the Society's funds who had not hitherto done so, and place the Committee in a position to incur expenses which would not have to be met by special contri-

* The Report is issued with the June Number of the *Reporter*, and may be had by non-subscribers at 4d. per stamped copy.

butions, or by large demands on the purses of a few munificent supporters of the movement, the Committee would be only too happy to respond to the appeal that had been made to continue the custom of holding an annual meeting.

JOHN ALLEN, Esq., of Liskeard, made a few pertinent remarks on the desirability and the advantages of holding public annual meetings, and hoped the Committee would, in their laudable desire to retrench their expenses within the limits of the Society's income, take care not to fall into the error of practising false economy.

G. W. ALEXANDER, Esq., said, that not having been present at the meeting of the Committee when the question of holding a public annual meeting was discussed, he had, perhaps, no right to offer any opinion now. Still, he felt so much encouraged by the remarkable progress which the Report proved that the cause was making all over the world, and especially in the United States, that he, for one, regretted the statements and facts that they had heard, had not been made in Exeter Hall. (Hear, hear.) He thought the general opinion seemed to be so unanimous in favour of holding a public annual meeting, that he had no doubt the Committee would feel encouraged to continue the custom. It was probably also partly with a view to elicit an opinion on this subject from the friends of the cause that they had convened this meeting of the Subscribers instead of their usual annual gathering, and so far the result might be regarded as satisfactory. The speaker having adverted to the evidence of general progress made by the cause during past years, and especially the last, and to the results of Emancipation in our own and the French Colonies, resumed his seat.

M. le BARON DAMIER, Chargé d'Affaires of the Empire of Haiti, then addressed the meeting in French. He expressed his gratification for the favourable mention of Haiti in the Report, and assured the meeting, that notwithstanding the many statements to the contrary, Haiti was in a prosperous condition, making due allowance for the many severe struggles she had had to endure. He felt a deep sense of gratitude to the friends of the anti-slavery cause for the efforts they had made and were still making on behalf of the race to which he belonged; and he should take back to his country an account of what they were doing, and endeavour, to the utmost extent of his ability and influence, to extend there the influence of the Society, and to procure it new friends.

Mr. CHAMEROVZOW having given, in English, the substance of Baron Damier's speech, the meeting broke up at a quarter to ten.

THE FRENCH COLONIES.

WE extract the following from the *Annales d'Afrique* for March and April ultimo:

"A great change has taken place recently in Martinique. The country has definitively commenced its career of progress. The cultivation of the land proceeds regularly, if not quite so scientifically as one might wish. The labouring population, which used to be so unsettled and capricious, has located itself in the neighbourhood of the boiling-houses, and is active and steady. Magnificent bridges have been erected, hospitals have been built, and others are in course of construction. Almost all our churches have assumed larger proportions, and a certain improved air of architecture. Religious instruction progresses with incredible but happy facility, and without costing the colony any thing, thanks to the paternal solicitude and the wise foresight of the Government. The suppression of the duties on the manufacture of *tefia** in sugar-houses has produced the happiest results. In a word, the Government has at length succeeded in making the inhabitants comprehend that one of the first results of free cheap labour is an augmentation of means to live well.

"Generally it may be asserted of our Antilles, that they have lost nothing by the abolition of Slavery. If in the island of Réunion (Bourbon), in consequence of its proximity to India, and of the consequent greater facilities at its command for procuring labourers, the cultivation and the manufacture of sugar have been more marked, assuredly things have not remained stationary in our possessions in the Mexican Gulf. We have stated above that hospitals have been erected, and others are in course of construction. The establishment of civil hospitals (in contradistinction to military ones) in every department and district of the colony, is one of the numerous institutions which the administration of M. le Comte de Gueydon will leave to Martinique. These hospitals had become one of the necessities of the new colonial system, under which the public must inevitably be called upon to supplement the private medical succour which, under Slavery, it was obligatory on the masters to give to their slaves: that is, so far as, under such a system, the obligations of the laws were regarded, though to the honour of the colonies it must be said, that subsequent to emancipation, not one of the masters turned out a single infirm or sick, or even old slave. Of course, however, the obligations of Slavery could not continue indefinitely under Freedom: hence the necessity for hospitals."

THE COLOURED POPULATION OF CANADA.

WE resume our notice of the coloured population of this interesting section of the British dominions.

AMHERSTBURGH AND MALDEN.

Forming the extreme south-western boundary of Canada lies the county of Essex, separated by the river Detroit from the State

* An inferior kind of rum.—(Ed. A. S. R.)

of Michigan, and at the extreme south-western part of Essex is situated the town of Amherstburgh, which, amongst Canadian towns, can boast of an old age. Being so close to the land of whips, of course many coloured people are to be found scattered around. The town of Amherstburgh and the townships of Anderdon and Malden contain the largest portion of these; and of the physical, social, and moral condition of the coloured inhabitants of these localities we mean to say something in the present letter, which is entirely derived from information received from a friend residing there, and who possesses ample means of becoming thoroughly conversant with the subject. Writing under date of 9th April last, my friend says:

"Yesterday I went several miles into the country to see an aged coloured man, who may with all safety be called 'the oldest inhabitant.' His name is John Williams. He is now 97 or 100 years old. His parents had been captives among the Indians, who in those days roamed the wilds of what is now Ohio and Michigan. He was consequently born among the Indians, and raised by them, not, however, as a slave, but as one of themselves. He first came to Canada with the Indians during the revolutionary war. Since that time he has resided chiefly in this neighbourhood. He was therefore acquainted with this region before Amherstburgh, old as it is, was in existence. From this man I was able to glean some important information about the early history of the coloured population, which, along with facts drawn from other sources, will enable me to give a reliable narrative.

"The first coloured people in Amherstburgh and its vicinity were slaves. After the revolutionary war it would appear that the Indians were in the habit of stealing away coloured persons from the States, and bringing them to Canada, and selling them to the early English and French settlers. The number, however, of these slaves was not great. One man was known to have seven or eight. It is probable that at no time were there more than twenty or twenty-five. These, however, were real slaves. They knew, by experience, the use of the lash; and their evidence would not be taken in a court of justice.

"I have not yet been able to ascertain exactly when Slavery ceased to exist in this neighbourhood. It is certain that some of the Canadian slaves fought against the Americans in the war of 1812.

"It seems probable that from that time it gradually died out. Some of the slaves ran away, some died, and others remaining with their masters, were not treated as slaves. But from what I have heard, I am not sure that it had entirely vanished until the time of the Emancipation Act.

"About 1814 or 1815, free coloured people began to come from the States to this neighbourhood. It was not, however, until twenty or twenty-five years ago that they began to come in large numbers.

"After the passing of the Fugitive Slave Law, great numbers of fugitives came to Amherstburgh. As many as seventy were known to come in one week. Those that come to Amherstburgh generally come *via* Sandusky. This route having become too public, the Directors of the Underground Railroad now more frequently send their passengers some other road. The majority now cross at Windsor. During the past winter a band of nine, however, crossed on the ice to Amherstburgh.

"The coloured population of Amherstburgh is now variously estimated at 400 or at 600. My own opinion is, that the latter number is nearer the mark than the former.

"In the townships of Malden, Anderton, and Colchester, it is believed there are 3500 or 4000 coloured people. The townships of Gosfield and Sandwich have also a large number of the coloured race. Altogether I think there cannot be fewer than 5000 or 6000 in the county of Essex. But there is no means of obtaining accurate information on this point. The last census is useless, for although there is a column for coloured persons, it is left blank.

"The physical condition of the coloured people is on the whole good. They are generally as healthy as those around them who are not better provided for. There is no doubt much sickness among them. They very frequently bring with them constitutions nearly broken down by the cruelty of the Legrees from whom they have fled. They have nothing to support them when they come. Many of them have to learn industrious habits. The result is, that, being ill-clothed and fed, their shattered constitutions frequently fall a prey to sickness. But the body of the coloured people, who have been some time in Canada, and who have got over their first difficulties, appear as healthy as those around them.

"In their untoward circumstances they have generally made great advancement. Those who saw them twelve years ago say that they do not now look like the same people.

"Socially the coloured people here are a *caste* by themselves. They are not regarded as equals by the whites. The two races do not associate either in private, or in schools, or in churches. The churches are all open to coloured people, but they seem to prefer their own. But although there is little intercourse, except of a business-kind, between the races, there is not here the same bitter feeling against the coloured people which there is in Chatham, and some places where they have come in more recently.

"It is not easy for me to speak of the spiritual condition of the coloured people. The outward manifestations of piety among them are so different from any thing among us, that it is not easy for us to form an impartial judgment of what is religion, and what fanaticism. That there is a very considerable number of the excellent of the earth among them, I have no reason to doubt. Their knowledge is limited: nevertheless, I have found many who have very clear and evangelical views of divine truth. The proportion of professing Christians among the coloured people is greater than among the whites of this community. And I have no reason to suppose

that the proportion of real Christians is less. This, however, is not high praise. The vices by which they most frequently disgrace themselves are those engendered and fostered by Slavery, viz. breaches of the seventh, eighth, and ninth Commandments.

"There are three coloured churches in Amherstburgh; one Baptist, with 200 members, many of whom are from the country. This is the largest Protestant Church in town. There are two Methodist Churches, with about forty members each.

"The coloured people have only one school in Amherstburgh.

"In the townships of Malden, Colchester, and Anderton, there are three ordained Baptist preachers and twelve Methodists, of various grades. Altogether there are in these three townships about twenty coloured preachers, such as they are.

"Other parts of the country are, I presume, equally well supplied. The coloured children do not mix with the whites in school; and coloured schools are generally taught by coloured persons, and these of very low attainments. Their schools are in a miserable state. Hardly any of their teachers could take a third-class certificate, if the examination were strict. And as they have no better class of teachers among them, we cannot expect education to make progress. One of the best ways that could be devised for assisting the coloured population would be to send among them good devoted Christian men as teachers. Until a better class of teachers are sent among them we need not expect them to rise much in the social scale. Not only are the coloured teachers of a very inferior grade, but I have reason to believe they are not sufficient in numbers."

To the above I am unable to add any thing. The sketch is full, and exceedingly interesting. In my next I shall give you some account of the state of matters in Windsor and Chatham, two other strongholds of the coloured race.

COLONIZATION OF JAMAICA BY THE COLOURED PEOPLE OF CANADA.

THE article which we published in the February Number of the *Reporter* on the *Coloured Population of Canada*, has drawn forth two letters to the Editor of the *Friend of the People* (a Jamaica paper) dated the 24th of February and the 11th of March respectively. They are written by W. W. Anderson, Esq., a gentleman who has resided many years in Jamaica, and whose opinions, founded on an extensive experience, are worthy of being reproduced. On the subject of the colonization of the island by the coloured people of Canada we may have a word to say in due time. For the present we will merely give the substance of the articles in question, as presented in one or two extracts.

After referring to the progress which the

refugees in Canada have made, in spite of the rigour of the climate, he says:

"Why is it that the Legislature has frowned upon the introduction of these intelligent and enterprising people, and yet has offered the public purse to import the lowest classes of heathens? There is a terrible secret in this policy. Its object is not the general well-being and advancement of Jamaica as a free country, and the development of the energies of her population, and the rich and varied productions of her soil, but the protection of the supposed interests of a mere handful of individuals, (probably not exceeding in number five hundred persons,) which interests it will ultimately destroy; while in the mean time the general welfare (as the history of the expiring session proves) has not been the object of a single legislative measure. Not one has been proposed, save the immigration of the coloured Canadians, as suggested by the Governor, and the Education Bill; but both of these were rejected.

"It is surely an extraordinary circumstance, that although by the abandonment of many hundreds of sugar-plantations, and of nearly all the coffee-plantations, the labouring population of this island has been almost wholly disengaged from their original pursuits, that the cry should be for importation of labour for the few plantations that remain.

"The explanation is simply this, that the system of agriculture, and the structure of society which prevailed during Slavery, cannot be permanently upheld in a free country, and this our Legislature will not see nor understand. When our plantations become colonies of thriving farmers, and the present works central sugar-factories, we shall have permanency and advancing civilization, but not until then. The upholding of present interests by forced importations of herds of men, like herds of cattle, involving, as it has hitherto, every description of suffering and moral debasement, is a political economy which promises neither permanency nor honour to the colony."

The above observations go to confirm the statements we have advanced from time to time, respecting the unwise legislation of the island. So long as laws are made that are inapplicable to the present state of things, so long will progress be checked. Hitherto, they appear to have been enacted to promote, as it was supposed, the interests of the planters only. Legislation for the emancipated classes has been in the spirit of the past system. But Slavery and Freedom frown at each other, and legislation in the spirit of the former cannot be expected to promote the general welfare under the latter.

The second article is a worthy pendant to the former one, and sets forth in clear terms the cause of the present depression of the planting-interest in the island. The writer says:

"There is no mystery in the prostrate condition of Jamaica. Ever since emancipation, the dominant party has been warring against nature, in the vain hope of preserving their estates. They

have been foiled, as the result shews; for at the moment there are little more than 300 working sugar-estates to represent the vast amount of productive agriculture that used to distinguish this island, and the number is diminishing yearly. * * *

"Here every legislative effort has reference only to supporting the agricultural economy of our former times, when one man required the constant presence of gangs of fifties and hundreds of men and women to do his work at the least possible profit to them, and at the greatest benefit possible to him. Labour by fits and starts would not have answered the mammoth establishments of these days. There must, therefore, be the continuous application of the labour of hundreds, if the effort to continue those establishments is to be continued.

"Look at the contrast presented by the condition of other colonies. There the tendency of every social and legislative measure is, not as here, to depress, but to raise and encourage 'the million.' Every man being free to do the best for himself, his first object is to work out an independent position. He toils for a few years as a labourer for others until he can buy land and hire labourers for himself. His sons and his daughters do the like; and this salutary progress keeps up the life and enterprise of the body politic. What would be thought of the farmer who should gravely announce that he wanted an hundred labourers as permanently located servants on his estate? 'I wish you may get them!' would be the ironical reply. Such a demand might be met in some of the over-peopled countries of Europe, but hardly now even there; but to make it in a thinly-peopled colony is an absurdity.

"And so our planters have found it. For what now is their confession? 'We cannot procure' from amongst the people, labourers for our estates. They are all too independent. They will not submit, in sufficient numbers, to the necessary constancy of labour which our large and complicated establishments require. If sugar-cultivation is to be continued, we must have Bondmen!

"This is in truth the demand of the remaining planters. They must have for labourers, not a superior class of able and intelligent men, like the black population of Canada, but Indian coolies, Chinese, Africans, who will submit to five, or even, as is now proposed, ten years' indentures, and be unable effectually to protect themselves, assert their rights, or understand the true value of labour, and their own interest, for want of knowledge of our language. And to accomplish this, all schemes and suggestions to encourage the Creole population to improve their social condition, or to develop the great capabilities of the island, or the production of wealth to the masses, have been ignored. For the sake of the 300 men, who may now be said to represent the expiring sugar-interest in this island, is 'the million' victimized. * * *

"Nor is there even the shadow of the coming remedies. The Session has passed away, and no Education Bill; no measure of immigration, except to secure bondmen for the plantations; no bastardy law to secure a portion of their fathers'

labour to maintain helpless infants; no measure to secure clerical efficiency; a trifling concession only of law reform; no substantial diminution of the taxes to meet the acknowledged diminution of the country's ability to pay; no institution to help agricultural credit and enterprise. This is the melancholy wind-up of the second Session of our reformed Government, and on all sides there is despair!

"There is, however, in the body politic, as in the human body, a natural tendency to health after an evil disease has run its course. No doubt timely medical aid saves the sick from an incalculable term of suffering, but if it be withheld, the patient, if he survive the trial, often recovers; he becomes rejuvenated. This will be the course of Jamaica. Her political doctors, most of them men of the old school, have done her no good. The people are slowly commencing to take their case into their own hands. Many who refused to work with the gangs on the plantations of their former owners, are now working, hundreds of them, on their own plantations. Many have their little sugar-works, their donkeys and their ponies; and the result of the year's work thus applied, is to them much more satisfactory than it could be on estates in which they feel no interest, besides being much more profitable.

"But the cry comes, 'What is to happen if the plantations fail; from whence is money to come for the purposes of Government?' The answer is, that a failure of sugar-cultivation is not contemplated, but a failure only of that system which, though practicable in slave countries, is not, and cannot be so, in free. The large estates will not lose their present labourers at once, but by degrees their cane-fields will be cultivated by tenants of three, five, or ten acres, who will look to the existing works as their common central factory. This is no untried novel relation of labour to capital. It is well known in Europe, in St. Domingo, and in the Spanish countries of the Western world. It is free from the precariousness which distinguishes our present one, and insures at least some certain profitable result to every one connected with it. It has, however, been lightly spoken of, for it runs counter to influential existing interests; but, in the end, it must prevail, when persistence in the present unnatural system shall have done its work by completing the desolation of every interest, itself included; when all, as with one voice, shall condemn it, and pronounce the condition of the island to be intolerable."

It will be gathered, from the concluding remarks of the writer, that he looks forward hopefully, notwithstanding there is cause for present discouragement in some respects. Whether the coloured population of Canada would emigrate to Jamaica must depend mainly upon the inducements that would be held out to them to do so. As labourers, we scarcely think the change would be a beneficial one. If as colonists, then Government aid must step in, or private enterprise on a large scale. The history of the colonization of New Zealand, however, by similar means, does not present an encouraging prospect in

respect to the settling of Jamaica. We propose to recur to this subject in some future Number.

WEST INDIA INTELLIGENCE.

GENERAL SUMMARY.

JAMAICA.

OUR dates from this island, since our last summary, are from the 26th February to the 25th April inclusive. The Journals we have received are the *Watchman*, the *Banner of the People*, the *Morning Journal*, the *Colonial Standard*, the *Trelawny* and the *Falmouth Post*.

There is very little of interest to record. The departure of the Governor, Sir Henry Barkly, was expected to take place then very shortly, and it was confidently anticipated that he would not return. Very severe strictures continue to be passed upon his administration, and upon the speech he made on proroguing the Assembly, which is asserted, with every appearance of truth, to be full of fallacies, if not of statements quite at variance with facts. He is accused of having taken credit to himself for the success of measures that were introduced by his predecessor, and of not having himself proposed one in accordance with the requirements of the Colony, as well as of having manifested prejudices with regard to creed and colour, which have aroused the indignation of all who are resolutely determined to break down and utterly annihilate the mischievous policy which has been unhappily revived by him. The following is from the *Falmouth Post* of the 8th April:

"Sir Henry Barkly's government is a miserable failure, and we think it ungenerous in a contemporary to attribute the failure to the incompetency of the Executive Committee. The members of that body have accepted office, with the understanding that they are the mere mouth-pieces of the Governor, and have no right to insist upon an independent course of action. They are responsible to their employer and not to the people. There can be no change for the better until we have responsible government in its integrity; and this is what we stoutly contended for when the New Constitution Bill was under discussion. Messrs. Jordon, Hosack and Edwards may resign their portfolios, rather than subject themselves to censure for the introduction of measures to which they are conscientiously opposed, but no advantage would be gained by their resignation, so long as things are permitted to remain as they are at present. While the will of the Governor is paramount, there is no chance of wholesome legislation, and to this defect the attention of the Cabinet of St. James's should be directed. Will any one of our representatives take the initiative at the commencement of the next Session? And will a majority of his co-legislators support him in the patriotic movement? We earnestly hope that the suggestion will have the desired effect. The Sovereign of Great Britain

is bound by the Constitution to listen to the 'Voice of the People' and Sir Henry Barkly as the Delegate of Queen Victoria, should be compelled to pay regard in like manner, to the 'Voice of the People' in Jamaica, and be restrained from riding rough-shod over rights and liberties which it is his duty to protect."

The same Journal, but of the 4th of the month, comments in the following terms upon the Governor's rumoured withdrawal, and his administration generally:

"We are not in the least surprised that Sir Henry Barkly is quite as anxious to take his final leave of the inhabitants of Jamaica, as they are to get rid of him. The people owe him no debt of gratitude for the measures of economy which were agreed to during the late session, the sitting of which was protracted in consequence of his blundering proclamation, which called a meeting of our representatives five or six weeks before the annual financial returns were made out by the officers of the Treasury. The Bills for reducing the salaries of Judges and the stipends of the Clergy, instead of being introduced in 1853, were delayed until 1855, when it was ascertained that the taxpayers were determined on resisting the payment of exorbitant and oppressive imposts, for the continuance of which an extra duty of 8½ per cent. was laid on imported goods. The people are aware that the Bill for educational and sanitary purposes was lost in consequence of the absurd scheme which was proposed for the maintenance of schools, and the provision for medical attendance on the poor and afflicted. And the people know that new offices were created for the benefit of a few individuals; and that while Sir Henry Barkly refused to sanction an increase of salaries to poor Clerks of Vestries, on the ground that it would be unwise to alter a recent legislative enactment, he used every effort, and was successful, in getting members to vote an extra remuneration of 200*l.* to the Secretary of the Executive Committee, because the said Secretary is one of the broken-down aristocracy of St. Jago de la Vega, and a welcome guest of the family circle in the vice-regal mansion. Sir Henry Barkly, therefore, need not vaunt about success in restoring 'union and concord, peace and contentment.' He has done nothing of the kind, and we tell him, that if he fail in procuring an appointment in some other part of the British dominions, or in persuading the Queen's ministers to continue the payment of his salary, he need not expect the legislators of Jamaica to burthen their constituents with the cost of his maintenance. He is a servant of the Crown, and if the Crown will not provide the means to enable him to 'keep up his dignity,' he must content himself with the 1500*l.* per annum from the Council Fund, and with the fees which he can legally claim under old and unrepealed Acts; for it is time that the colony should be relieved of the expense of sustaining an establishment which has for its principal an individual who is inimical to the progress of rational liberty, and the well-being of classes who, during the existence of the infamous system of Slavery, were the victims of arbitrary and tyrannic power."

Much dissatisfaction has been excited in

consequence of Sir Henry Barkly's having slighted the popular wish in the matter of the appointment of a Chief Justice in the place of Sir Joshua Rowe. The proper man is Mr. Moncrieff, a coloured gentleman of eminent ability. The appointment, however, has, it is stated, been made of a Mr. Farquharson, who is immeasurably Mr. Moncrieff's inferior in every respect, and appears to possess no qualification for the office, save that of being a private associate of Sir H. Barkly's. The following are the comments of the *Falmouth Post* upon this piece of nepotism:

"In choosing, or recommending, a successor to Sir Joshua Rowe, there are several points to which the consideration of Sir Henry Barkly should be directed. The Chief Justice of an important island like Jamaica, should be a man of uncompromising integrity—one whose reputation is not stained, in consequence of having appropriated to his own uses the means entrusted to his keeping by another—who is not unenviably notorious for keeping his creditors out of money which is due to them—whose antecedents afford evidence of high moral worth and righteous judgments. These are the qualifications of Peter Moncrieff, but Sir Henry Barkly cannot see them with his politically-diseased eyes; and the illiberal policy of the King's House *Clique*, is, that, although the honourable and learned gentleman is every thing that a judge should be, his dark countenance renders necessary his exclusion from a post of honour which is his by right. Such is the liberalism of the Government of Jamaica in the seventeenth year of emancipation from the infamous and accursed system of Slavery, and such it will continue to be, so long as the Sovereign delegates her power to *parvenu* aristocrats, who entertain not the enlightened and generous sentiments of legitimate nobility."

The Jamaica Exhibition of Industry seems to have been extremely successful. Nearly 2000 specimens of the natural products of this fine island were exposed on the occasion, and it is generally admitted that only energy and perseverance are required to secure for it a prosperity unprecedented. Her Majesty and Prince Albert have become Patrons of the Jamaica Society of Arts, under whose auspices the Exhibition was held, and have contributed 150*l.* to its funds.

On the subject of the cry of "ruin" as a consequence of Emancipation, it may be as well to quote here an extract from an article communicated to the *Freeman* of the 23d January. We call our readers' attention to the passages we have here italicized. The writer says:

"Released at length from these attentions to my discomfort, for some weeks 'Jamaica' was my theme of constant thought. The cry of '*Ruin*,' with which I had been so familiar, seemed constantly echoing within me, until I confessed it was not wholly causeless. True it was, that for fruitfulness that island held no insignificant rank; but here before my view was much of its fruit clearly pumped into the deep. Through nine weeks that we were at sea the

pumps were continually worked every two hours, and as constantly were the drainings of our cargo of sugar dyeing the clear ocean far in the vessel's wake. The number of inches which the ship thus rose out of the water on her passage homeward I have forgotten, but the waste of our cargo on the voyage homeward was immense. Ruin! There might well be ruin, when the slaveowner in Cuba so perfectly manufactures his sugar as to avoid all such waste, whilst the free-producer wastes in various ways sometimes nearly *three-fourths* of the sugar actually yielded by the soil.* The remedy sought by the planters has never been a general improvement of the system of manufacture, because that would involve an outlay of their own capital; but rather to introduce, at the expense of the colony, an unlimited number of immigrants, so that the land, becoming crowded with inhabitants, impoverishment of the peasantry might be the first, and cheap labour the second result! Of every reasonable man it may be asked, what but ruin can result from such a system?"

BRITISH GUIANA.

Our dates from this colony are from the 26th of February to the 24th of April inclusive. We receive only the *Royal Gazette* and the *Berbice Gazette*.

There is no intelligence of much importance from the colony. A large number of prisoners had been taken during the late disturbances; so many, indeed, that the gaols were crowded to overflowing. The disposal of this large number of prisoners became a matter for anxious consideration on the part of the Government. His Excellency conceiving that the disturbances were at present at an end, was of opinion that it would not be necessary or desirable for the Government to carry out a system of indiscriminate punishment of all the people concerned, many of whom were led by designing people, and were so exceedingly ignorant as scarcely to know right from wrong. He therefore proposed an arrangement by which all the minor offenders convicted of participating in the riots, should be allowed to leave the gaol on condition that they would undertake to live in any place appointed by the Governor, and not to change their place of residence without his leave; that they were to engage to work on any estate or place they might choose for themselves; and that during the term over which the conditional pardon extended they were to work six tasks in each week, if employed by the task, and five days in each week, if employed by the day; and that they were to conduct themselves in a peaceable and orderly manner during that time; each of them, of course, to receive during such term the usual wages paid to people of their class. The arrangements for carrying out these engagements

* See the *Anti-Slavery Reporter*, February, March, April, and May 1854.

were to be made with the managers of the estates on which they would be located. It was explained to the prisoners fully by the Governor himself, that this arrangement was quite optional on their part, and that it was quite open to them either to accept the conditional pardon, or to work out their term of imprisonment in the gaol. They were also informed that if they misbehaved themselves, or failed to fulfil the conditions of their pardon, on complaint being made to the Government Secretary to that effect, they would be sent back to gaol to work out their original term of imprisonment. All the prisoners, without a single exception, jumped at the offer, and gladly accepted it. Upon the men sentenced to one month's imprisonment, the Governor imposed a term of work for six months; upon those sentenced to two and three months, a term of work for twelve months; and upon those sentenced to four months' imprisonment (and of these the numbers are very few), to a term of work for fifteen months. In all cases the men have gone back to their own districts. This arrangement of the Governor's is regarded as a wise and lenient measure, and will, it is hoped, be productive of a good effect upon the people themselves. The principal offenders, who have been sentenced to six months' imprisonment with hard labour for rioting, have not had this conditional pardon extended to them. All of those convicted summarily under the new Ordinance No. 4, of 1856, to the number of between two and three hundred, had been sent to the penal settlement at Massaroony.

The riots appear to have extended over nearly two-thirds of the colony, and the amount of mischief committed was enormous. Claims for compensation had been sent in to the Government amounting in the aggregate to 286,752 dollars, and more were expected. The *Royal Gazette* of the 10th of March has an article on the subject, from which we extract the following:

"The whole of the Portuguese shops in the rural districts of Demerara, with the exception of here and there an establishment which was too strongly protected to be attacked with impunity, were sacked and robbed of their contents. Many others in Essequibo, the Arabian coast, and the islands of Leguan and Wakenaam, were also plundered and destroyed. In Berbice, the outrages were confined to the West Coast, and a strong military force having been sent to Fort Canje, the disaffected in New Amsterdam and the neighbourhood were overawed, and an outbreak was prevented. The Creole peasantry are now returning to their labour, and matters are settling down into their ordinary course. But the seeds of irreparable mischief have been sown among the inhabitants of this colony. On the one hand, all confidence in the negro population has been destroyed. (Our remarks, of course, apply only to the rioters and the disaffected, and

not to respectable individuals of any class.) They have shewn themselves capable of committing the most violent outrages upon the slightest provocation, and, indeed, we may say with truth, without any provocation at all. The Portuguese immigrants are a thrifty, industrious, and unoffending people, who by their coming here have done much good to the colony, while they have generally benefitted, and in many cases enriched themselves. And there is no class of the community who have benefitted more by the trading operations of the Portuguese than the Creoles themselves. Before the Portuguese opened their shops, provisions and other articles of consumption could only be bought at the stores of the merchants, who cared not to trouble themselves to sell less than a guilder's worth of any thing; and copper coins, although they formed part of the currency of the colony, were invariably refused. The Portuguese, however, conducted their shops on a very different principle; they supplied their customers with any thing they wanted at a reasonable price, and in such quantities as were required. They picked up the despised coppers which the more wealthy merchants rejected; and the people were enabled to purchase whatever they required with gills and cents, or, in other words, with pence and half-pence. The boon thus conferred upon the labouring classes was incalculable; but the people are too ignorant of the relative value of money to know the extent of the benefit which they derive from the change thus effected in the trade and currency of the colony. They now get for a penny many articles which before would have cost them fourpence: they can buy in small quantities, according to their wants; and this in itself is a great saving to the poor man, and, indeed, to all whose means are limited. The Portuguese are, so to speak, the retail traders of the colony, and occupy a position between the merchant and the consumer, especially the poor consumer. Their shops are well stocked with almost every article required for domestic use; and their credit with the merchants stands high. They carry on an extensive retail trade, enriching themselves, while they benefit the people."

The Governor is greatly blamed for having given to a known fanatic like Orr, the originator of the riots, and against whom he had received repeated cautions, permission to preach in the streets. His career in New York and elsewhere left it to be conjectured, with almost certainty, that the result of his fanatical harangues to so excitable a people as the lower order of the Creole population would lead to disturbances.

With a view to organize a defensive system, in the event of future riots, the Court of Policy had, at the suggestion of the Governor, passed a Militia Bill, which had given no inconsiderable amount of dissatisfaction, as it was considered a useless and an onerous measure.

The same journal, but of the 1st of the month, makes the subjoined pertinent comment on the effect these riots are likely to produce:

"It has been suggested that the late riotous conduct of our free negroes will exercise a prejudicial effect upon the general cause of emancipation. No doubt it will be so made use of, though it is a poor argument for Slavery, indeed no argument at all. But the probability of its being so used is one reason why all good men must lament these occurrences."

On the subject of the details of the Militia Bill the *Berbice Gazette* of the 10th March makes these comments. In many respects the statement is encouraging, whilst in others it gives cause for some uneasiness, though we, at this distance, have inadequate means of knowing whether or not some abatement might not be made of the charge of "piggish laziness" brought against some of the peasantry. It ought ever to be borne in mind, when dealing with these accusations, that under Slavery labour was regarded as the greatest curse, and total abstention therefrom as the greatest boon. Is it, then, matter of surprise that many should now love to be idle of those who before have been made to feel the degradation of labour under the overseer's lash? The italics are our own:

"Our remarks will apply with perhaps still stronger force to the proposal of making each manager's house a *dépôt* for a small stand of arms, one half of which are to be assigned to persons to remain on the estates, the other half to some unknown braves, as the Yankees have it, who are to hurry off to their respective meeting-posts on the first alarm. We are astonished how so sensible a man as the Hon. Mr. Porter could give even a momentary approbation to so preposterous a proposal! Fifteen years of slavery, and seventeen of freedom, have passed over since the only outbreak which occurred under British dominion, and our population has been as peaceable as any of Britain's world-wide colonies. *Our criminal calendars, though unfortunately not free from serious charges, still would bear a favourable comparison with the neighbouring colonies, and beat 'moral England' by long chalks, and the main fault ascribed to what, by a rather strange misnomer, is called our Creole population, is their very extensive withdrawal from the estates, some to live in piggish laziness on pieces of ground purchased by them, others to squat on crown lands up the rivers and creeks, alternating on the luxuries of hunting and fishing, and robbing their neighbours' plantain-walks, &c.; while a third class, and that by no means few in number, hung on about the towns and villages, as also the estates, doing occasionally a day's work for appearance, but in reality living by—we speak it not profanely—God and the devil only knows. Yet still a valuable and highly deserving body remained, grateful for their emancipation, and faithful to the duties of the state of life in which their Creator had placed them. On the numerous estates where they remain, occasionally only in small numbers, they are the working staff of the managers, and, conjointly with our immigrant population, form fully nine-tenths of our prædial labourers, and in the cultivated districts amount*

to a third, if not to one half, of the resident population. Hence it is at all times easy for a manager or overseer of an estate to gather a band of men capable of suppressing any disturbance likely to arise in our ordinary peaceable community; and we therefore strongly object to any separation of the people into classes, one to be kept permanently armed, the other to be impressed with the idea that they are suspected and watched, and perhaps taunted into some quarrel, which, duly magnified by private malice, might lead to the employment of the deadly weapons proposed to be intrusted as above."

On the 11th of April the Annual Session of the Combined Court of Policy was opened with the usual formalities. The Governor's speech does not contain any points of special interest bearing on the anti-slavery cause. The Finance Statement exhibits a considerable deficit on the estimate for the year's income and expenditure.

A Memorial praying for relief from the restrictions on immigration, and for facilitating the introduction of Chinese and other labourers, and signed by 500 persons at a public meeting held at Georgetown, had been forwarded to the Home Government.

A patent has been granted to Mr. Francis Burke, of Montserrat, for separating and preparing indigenous fibres for various manufacturing purposes. We have reason to believe that the invention is a valuable one, and likely to be of considerable service in developing this branch of native products, as well as to give a new impulse to industry.

TRINIDAD.

Our files from this colony embrace dates from the 11th of March to the 25th of April inclusively. The only journal we have received is the *Trinidad Sentinel*.

A proposition was before the Legislative Council for the education of the juvenile Indian immigrants. It has emanated from the Colonial Office, and seems to be considered a measure deserving of mature consideration. The *Sentinel* of the 8th of April has the following comments on it:

"Attached as we are to the principle of general education among all classes; satisfied that the diffusion of elementary knowledge amongst a labouring population is a social benefit from which the whole community and the State reap the advantage, by the diminution of crime; there cannot be the slightest hesitation in commending the step proposed as one of a benevolent and judicious character. We cannot, however, but feel regret that the consideration is forced upon us, that, under the present system of transient residence, the colony is not likely to derive that advantage which, under different circumstances, would accrue. The seed is sown in Trinidad, but the ripened fruit will not enrich its native soil. A partially instructed generation will be constantly ebbing, to give place to a more ignorant one. Were not the untutored mind of the Coolie crammed to the belief that after five years' indus-

trial residence in the West, his return to his native hills or plains was a matter of course, there can be no doubt that the change from their depressed condition in India to a place where their thrifty habits enable them to save money, would be preferred by most of them as their permanent residence; and having first acquired means to save, they would soon adopt the next process in political economy, that of investing their means or capital in a profitable manner. Allowing, then, the fullest exercise of free-will to the Indian to return to the East whenever he pleases and opportunity offers, after the completion of his contract, yet, at the same time, every encouragement should be offered to induce him to regard the land of his sojourn as his future home. The impediments which a jealous and groundless prejudice has thrown in the way of establishing a fixed labouring population in the West Indies from the surplus of that of the eastern empire—the continual shifting and changing of the characters—the importation of raw levies, and the exportation of the veterans, are the great stumbling-blocks to the *completely* successful operation of Indian immigration."

A Local, Financial, and Administrative Reform Association has been set on foot, which seems to be exposing the short-comings of the local administration with considerable success. It has published a lengthy statement setting forth the present position of the Treasury, and charging the Government with extravagance and misapplication of the public moneys. A memorial on this subject to the Secretary of State for the Colonies had been adopted unanimously at a large public meeting, praying for the appointment of a Special Commission to investigate the state of the island Treasury, and to institute an inquiry into the manner in which its financial affairs are conducted.

While Jamaica is said to be retrograding her sister colonies are in a progressive state, with regard to their commerce and agriculture. Demerara has been considerably benefited by the legislation of her Court of Policy—Barbados, with her large labouring population is doing well—and Trinidad is employed in efforts for the development of her resources. The sugar crop this year will be more than 30,000 hhds. All the estates are grinding, and sugar is selling freely in the market for 4 dols. to 4½ dols. per 100 lbs. The total population does not exceed 70,000. Many estates, however, have been thrown out of cultivation for want of means and labourers; but it is alleged that if the laws were more stringent than they are estates would do better. The coolies and Chinese are asserted to be continually breaking their contracts, and more than half of their time to be spent in gaol. On the whole, however, affairs are going on as well as may be expected. The Governor, Admiral Elliott, has imported from America a steam saw-mill, to which is attached all necessary machinery

for sawing timbers, planing and grooving boards, cutting shingles, and other work of a profitable nature. It is said that the machine, which is imported at the expense of the colony, will do well. One forest is giving large quantities of mora wood, which is being sawed up into all sizes. There is a dépôt there, at which fifty convicts are stationed, and these fell and haul out all the timber, so that there is no interference with the peasantry on the plantations, and, consequently, the latter do not suffer in the slightest degree.

THE WINDWARD ISLANDS.

BARBADOS.—Dates from this colony from the 29th of February to the 26th of April inclusive. Papers received, the *Liberal* and the *West Indian*.

Much dissatisfaction was being manifested in consequence of a proposition which had been submitted to the House of Assembly to raise the property qualification for the elective franchise from 10*l.* to 25*l.*, a measure justly condemned as unjust and retrogressive. We cannot do better than quote here part of a remarkably well written article on the subject of this mischievous measure from the *Liberal* of the 23d of April. We think any unbiassed mind must see that the object of the new measure is to disfranchise a large class of the coloured population. Can it be expected that this class should progress rapidly when every impediment is placed in the way of their advancement as citizens? The *Liberal* says:

"We shall be told, no doubt, that class prejudice is all but extinct, and that we are lending ourselves to excite it anew. The man who says this, we tell him beforehand, is a fool; a very stupid fool, or he would not imagine for one instant that he could impose upon anybody by this sort of gabble. We judge of men and things as we find them. The man who styles himself our friend we have no manner of objection to meet as a friend; and he shall have just as much of our confidence and affection as his conduct towards us shews him to deserve. But no one must think of passing with us for a friend, or of being treated by us as such, if his friendly professions be evidently but a mere cover for enmity. Our friends are surely not those who aim to keep back and injure us. Profession costs nothing. Conduct is its only proper test; and when conduct is at variance with profession, it is but a simpleton that will suffer the latter to mislead him, or credit it, however loud. If we are mistaken in our statement of the motive that led the House of Assembly to put that burgess qualification at 25*l.* for Bridgetown, whilst in England it is only 10*l.*, let a better reason be shewn for doing it. We repeat here the question of the senior member for the city, and challenge the whole island to answer that question, and tell us why this difference should be made. Why should the artisan, who is now a burgess of Liverpool, Manchester, Leeds, or Birmingham,

be disqualified to be a burgess of Bridgetown on migrating hither and occupying a tenement at the same 10l. rent that he paid there?

"The coloured classes are the innocent cause of this wrong being done; but they are not the sole sufferers by it. It concerns not them alone. To keep them down in the political scale, undue pressure must be put upon others also. The poor white man is robbed of his just due to give appearance of fairness to the robbery of the poor coloured man's. To shackle the latter, and, as it is hoped, make him contented with his shackles, the former must be shackled too, or there could be no pretence of equality. It is for the white man who is subjected to this equality of wrong to say whether he is satisfied with and will quietly submit to it. We are not satisfied, and will not submit without a struggle that must end only with life. In the name of the whole coloured community—enjoying their confidence, speaking their sentiments—we invite our white brethren, who feel with us a common wrong, to make common cause with us in seeking redress of that wrong. We will meet them as friends, as brothers if they will, and, shoulder to shoulder, labour earnestly with them to that end. But if they are satisfied to let things be, we are not; and move we must and will, though we move alone. If the movement be thus made a complexional one the fault will not be ours. Nobody must presume, in the face of this public, to charge it upon us, be the consequences what they may. We shall do all we can to avoid it; but we will not submit quietly to wrong because it may suit others who share with us that wrong to seem satisfied with it. We have rested quite long enough, and must now resume work in earnest."

ST. VINCENT, ST. LUCIA, GRENADA, TOBAGO.—No news of interest in the papers we have received.

THE LEEWARD ISLANDS.

DOMINICA, ANTIGUA, ST. KITTS.—A perfect blank in the matter of news.

In concluding our Summary—unusually heavy this month, owing to our having omitted it in our last *Reporter*—we would take this opportunity of requesting the editors of West-India papers, especially those of the smaller islands, to forward us their files regularly, and we should be glad to receive a larger variety. Some of the West-India journals we do not receive at all, a circumstance we much regret, as it renders our already scanty means of acquiring information yet more incomplete.

THE METHODIST-EPISCOPAL CHURCH.

THE *National Anti-Slavery Standard*, of the 26th April ult. (a number particularly rich in anti-slavery intelligence) has the following article on the *Methodist-Episcopal Church*, from which will be seen the position

it holds in relation to the great and dividing question of Slavery. The Editor says:

EPISCOPAL METHODIST PLATFORM ON SLAVERY.

"During the discussions of a few years past on the question of Slavery, there have been, and there are now, many misapprehensions respecting the position of the Methodist Episcopal Church. To put to rest the whole subject, we propose now to give the exact positions of the church, in its own words, with the title and page of the book from which we quote.

"A word of explanation is necessary. The action of the church is found only in the book of Discipline, and in the proceedings of the General Conference. This body, which meets once in four years, is the only representative of the Church. It passes in review the entire discipline, and, after revision and extension, sends it forth as the will of the Church for the ensuing four years. Explanations of that will are to be looked for in the other proceedings of the General Conference, the resolutions and reports adopted. To these sources only we shall refer to learn the platform on which the Methodist Church stands to day.

"All resolutions of Quarterly and Yearly Conferences, which now have no legislative function, are omitted. They do not express the will of the church. They are merely an embodiment of the wishes of the people. The resolutions of Quarterly and Yearly Conferences do not declare what the position of the Church is, but what the voters wish it was. So that we can refer with firmness and reliance only to the sources named above.

"The quotations below are given to shew what there is adverse to Slavery, and, moreover, what wrong action of the past has to be righted in order to place the Methodist Episcopal Church on a basis that can be justified and relied on. This platform shall be kept standing for the present; and if the General Conference at Indianapolis shall tear up the old bad planks, by rescinding the same one by one, or by a sweeping repudiation of them, we shall gladly split them up for abolition kindling, and exultingly announce the fact as an omen of the certain triumph of the gospel of Isaiah."

1. SLAVE-TRADING.—"The buying and selling of men, women, and children, with an intention to enslave them," is forbidden in the General Rules.

2. SLAVEHOLDING.—"All that related to slaveholding among private members was struck out—1808." See Emery's History of the Discipline, published by the M. E. Church, page 288.

3. SLAVERY.—"We declare that we are as much as ever convinced of the great sin of Slavery." See same book and page.

"Resolved, That we wholly disclaim any right, wish, or intention to interfere in the civil and political relation between master and slave, as it exists in the slaveholding States of the Union."—*Proceedings of the Gen. Conf. in 1836.*

4. ABOLITIONISM.—Resolved, "That we are decidedly opposed to modern abolitionism."—*ib.*

5. SLAVEHOLDING MINISTERS.—Resolved, by the Delegates of the several Annual Conferences, in General Conference assembled, "That, under

the provisional exception of the General Rule of the Church on the subject of Slavery, the simple holding of slaves, or mere ownership of slave property, in States or Territories where the laws do not admit of emancipation, and permit the liberated slave to enjoy freedom, constitutes no legal barrier to the election or ordination of ministers to the various grades of office known in the ministry of the Methodist Episcopal Church, and cannot, therefore, be considered as operating any forfeiture of right in view of such election and ordination."—*Proceedings of the Gen. Conf. in 1840. Report on the Westmoreland Memorial.*

6. A SLAVEHOLDING BISHOP.—"The action of the General Conference was neither judicial nor punitive. It neither achieves a deposition nor so much as a legal suspension. Bishop Andrew is still a bishop; and should he, against the expressed desire of the General Conference, proceed in the discharge of his functions, his official acts would be valid."—*Reply to the Southern Protest. See Gen. Conf. Proceedings of 1844.*

DONATIONS AND SUBSCRIPTIONS.

WE beg to acknowledge with thanks the receipt of the following sums.

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<i>Wednesbury Ladies' Negro-Friends' Society</i>	20	0	0

SUBSCRIPTIONS.

Alexander, John, <i>Ipswich</i>	0	10	0
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Atwell, A. G., <i>Kingsland</i>	1	1	0
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Crabb, J. R., <i>ditto</i>	0	5	0
Crouch, Edward A., <i>Liskeard</i>	0	10	0
Darby, Richard, <i>Coalbrookdale</i>	1	1	0
Darby, Rebecca, <i>ditto</i>	1	1	0
Darby, Mary, <i>ditto</i>	1	1	0
Darby, Lucy, <i>ditto</i>	1	1	0
Dickenson, Henry, <i>ditto</i>	1	1	0
Dickenson, the Rev. W. W., <i>Ipswich</i>	1	1	0
Elliott, John & S., <i>Liskeard</i>	0	10	0
Elliott, Mary, <i>ditto</i>	0	5	0
Fisher, Abraham, <i>Youghal</i>	0	2	6
Fisher, Peter M., <i>ditto</i>	0	5	0
Fletcher, Caleb, <i>York</i>	1	0	0
Geach, Edward, <i>Liskeard</i>	0	5	0
Graham, Thomas, <i>Coalbrookdale</i>	0	10	6
Harvey, Thomas, <i>Youghal</i>	0	5	0
Isaac, John C., <i>Liskeard</i>	0	5	0
Jackson, Clement, <i>Looe</i>	0	5	0
Laishley, George, <i>Southampton</i>	0	10	0
<i>Liskeard Ladies' Auxiliary Society</i>	3	13	0

Marett, Charles, <i>Southampton</i>	0	5	0
Moore, Elizabeth, <i>Liskeard</i>	0	2	6
Musgrove, Sir Richard, <i>Youghal</i>	0	5	0
Newman, W. H., <i>Southampton</i>	0	5	0
Norris, William, <i>Coalbrookdale</i>	0	5	0
Norris, W. G., <i>ditto</i>	0	5	0
Palk, Alderman, <i>Southampton</i>	0	10	0
Parker, J. G., <i>Preston</i>	1	0	0
Peek, Richard, <i>Kingsbridge</i>	1	1	0
Proud, Eliza, <i>Lewes</i>	0	10	0
Randall, E. M., <i>Southampton</i>	0	5	0
Rees, Jonathan, <i>Neath</i>	0	10	0
Rose, Ann, <i>Coalbrookdale</i>	0	10	6
Rountree, Joseph, <i>York</i>	1	1	0
Rundell, Sarah, <i>Liskeard</i>	1	1	0
Sansom, Mary, <i>ditto</i>	0	5	0
Scarr, Hannah, <i>York</i>	0	5	0
Southall, Ann, <i>Leominster</i>	0	10	9
Spence, Joseph, <i>York</i>	1	1	0
Stark, Thomas, <i>Mevagissey</i>	0	5	0
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